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ZION'S WORKS VOLUME III

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ZION'S WORKS

NEW LIGHT ON THE BIBLE

FROM

THE COMING OF SHILOH, THE SPIRIT OF TRUTH

1828-1837

VOLUME III

PUBLISHED FOR C. B. AND A. B. HOLINSWORTH

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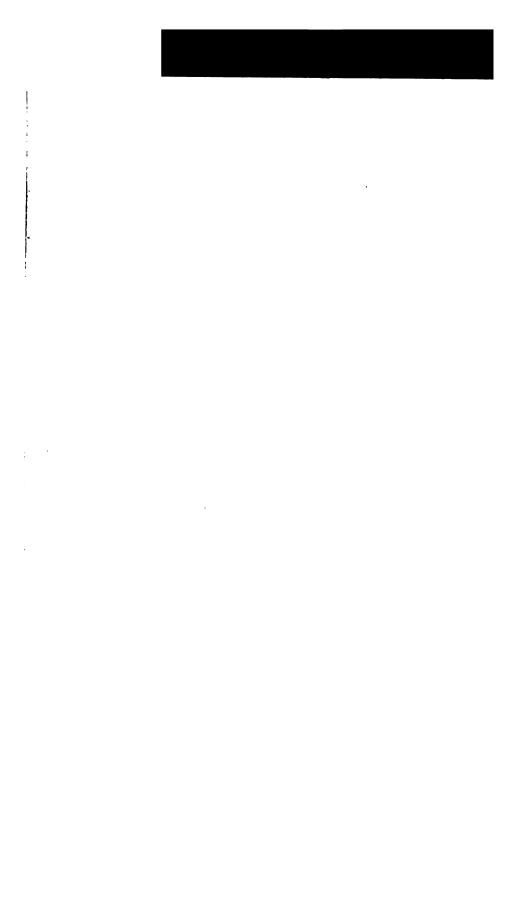
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ZION'S WORKS VOLUME III



ZION'S WORKS

THE TWO PROPHETS.

(Deut. xviii. 18 and on.)

THERE are two Prophets spoken of in this passage of Scripture. Who are those Prophets? Let us inquire. One the people were to hear, and the other they were not to The Prophet that men are to hear is mentioned in the Gospel of John xv. 26-' But when the Comforter is come, that is (you see) the 'Spirit of truth!' O then, this is the Prophet of which the Word speaks in Deuteronomy in those words, 'I will raise them up a Prophet.' First, the professing 'Christians' are here refuted, for even if we allow the person speaking here in John xv. to have been personally present at that time, yet he was not the Prophet mentioned in Deuteronomy, for that man who was speaking, which they (the people called 'Christians') say was the 'Prophet like unto Moses,' was evidently pointing to a future time and to the Prophet that was 'to come,' who should reveal all things and 'guide man into all truth.' 'He' (says the same speaker) 'shall not speak of himself, but he shall testify of me, and he' (the Prophet) 'shall bring all things to

your remembrance, whatsoever I have said unto you.' 'I will raise them up a Prophet,'-mind it does not say I will send them down a Prophet. Where was this Prophet then? Why it is clear he was not above, but down below somewhere, yes, for he was buried down in the heart of a human being, under all the rubbish of human invention, there he (the Spirit of Truth) was lying dead and buried in the grave, and was kept from rising by the weight of earth, or earthly-mindedness that was upon him. For (mark) the Prophet is a spirit, not a man 1 in the outward form; for taking you upon your own ground, it was a man in the outward figure, a personal appearance (as you say) was telling them of this Prophet that was to be raised up, even the 'Spirit of Truth,' for it must be nothing else that can profit man indeed. Well it is proved that the person there speaking was not the Prophet but spake of that Prophet, and said that he should come, and when he was come he tells you what he should do, viz., 'Guide you into all truth; reprove the world of sin, of righteousness and of judgment;' this was what that Prophet should do when he should be raised up. He was not to come down from the visible sky or clouds as human 'skill' has said, no, he was to be raised up; but is it not very strange that the speaker (whoever he was) should say, 'I will send you the Spirit of truth.' What! had so many thousand years of the world passed on, and had not the Spirit of truth come in all that time? We answer no; there was always truth given through all

¹ Man is so entirely an outward being, in his order and pursuits, that he conceives not of a spirit, without an appearance to his bodily eyes; yet all his mental impressions are produced by an invisible power, and a spirit acts but in the region of the mind. Little have the self-wise been aware of the deeply-devised and cunningly-laid plan and form of the Scriptures, which traps the unwary and uninitiated.

the people they used to call 'Prophets,' but no one understood it, only thought they did, because the Spirit or essence of the truth was not come; so they handled the Word of God 'deceitfully' and made it speak lies, as we shall show by-and-by.

So that the Word that came by the Prophets, though truth because it came from God, no man was guided into the light of, nor 'guided into all truth'; no, that was not to be till the Spirit of truth came, the essence, life or substance of the truth that was written in all the past ages, or until all the truths recorded by the Prophets were or should be fulfilled, then that Prophet should be raised up, the 'Spirit of Truth to abide for ever.'

Now let us see when he was to be raised up, and how, for I think we can find these two things out; first we must say that it is very clear that he was not come in the time of the ancient 'Jews,' as it is thought, or it would not be said that he should be sent; and further, it is clear that the Spirit of Truth or that Prophet was not, nor has been with the people called 'Christians' down through all the time of the 'Christian Dispensation' (as it is termed), for if the Prophet had come, the people would not ever since have been under such a mistake as to say that the speaker in John xv. was that Prophet who was to be 'raised up'; whereas that speaker there is prophesying or foretelling of the coming of that Prophet, who was, as we say, a Spirit, viz., 'God the Holy Ghost'—the 'Comforter,' who was to comfort by the knowledge he should bring of all the truth that was written, because he is the Spirit or essence of the truth. And the man who was to be raised up-called a man because he was to come in the human form-is therefore

spoken of thus:—'He shall not speak of himself, but whatsoever he shall hear that shall he speak'; for this 'Spirit of Truth,' the 'Holy Ghost,' is nothing else but a 'hearing ear' raised in a human being, who can consequently hear what no man ever heard, viz., the 'still small voice' (I Kings xix. 12), opening the Scriptures, and so it is written of him, 'He that hath an ear to hear, let HIM hear,' etc.

How then is this Prophet to be raised up? I answer, It is done by Divine Revelation in a man appointed of God for the purpose; the power of God works Faith first in the soul, i.e., faith to believe in the promised Son; this Faith then is the 'Father' which begets or realises the Promise, God gives to faith a Son, which is called Hope, or the Hope, or 'our Hope,' 'Christ our hope' is then born in the human mind—the 'stable' or ox's stall, and there is great joy, yea, a 'Paradise' of joy! Hark how the Angels sing, glory to the new-born King. 'Glory to God in the Highest, and on earth peace and good-will toward men!'-for the Blessed Son promised unto Faith is born, and laid in the man-ger. 'See wise men coming from afar, worship at the glorious Star'; which simply means that the human mind in which the precious gifts are born, greatly rejoices, and worships and pays adoration to the New-born Light, life and power that now appears in it, by the working of God; the mind is 'the City or Tabernacle of David' fulfilling what is written, 'This day is born unto you, in the city of David, a Saviour, which is Christ the Lord.'

But then 'Herod' (*i.e.*, sin, human pride) is reigning, he is not yet dead, and he rises up and seeks the life of the young child, and slays all the children that were in Bethlehem (the House of *Bread*), 'from two years old and

upwards'—that is to say, the Spirit of God had visited by his power the human mind, working to bring forth the Good, and at the end of two years' particular Visitation, the Hope—the Son—was born, but 'sin' (which lay concealed) broke forth as a flood and deluged the soul, so that all the life died; all the work that the Spirit had done, for two years in particular, was now swept away with the flood (of error, evil thoughts), and this is in reality what is meant by 'Noah's flood'; 'all that had life died!'

'Then was heard a voice in Ramah,¹ lamentation and weeping, Rachel weeping for her children, refusing to be comforted, because they are not' (Jer. xxxi. 15). And to this alludes that saying of an ancient Philosopher (Hodinantse), which he spake by the Spirit, thus—'Then the pillars of Heaven trembled' (were broken), 'the earth was shaken to its very foundation, and the Heavens sank lower towards the North. The Sun, the Moon and the stars changed their courses, the earth fell to pieces, the waters enclosed within its bosom broke forth with violence and overflowed its banks. The earth rebelling against Heaven, the system of the Universe was quite disordered, the sun was eclipsed, the plan-ets changed their motion, and the universal harmony was disturbed.'

Now I say this Philosopher was speaking by the Spirit of Inspiration, just as the Prophets recorded the Scriptures;

¹ What vain and idle talk of the nominal Christian (after 1800 years of their notional Christ) to adopt the language of peace and goodwill, then uttered; how far from that has the social state been since, and at the present. Verily it is now clear that the 'Truth of God kas been changed into a lie' (Rom. i. 25), by the corrupt understandings of men, in carnality. And for this Zion was rejected ('Ramah'), though the chosen 'skeep' ('Rachel') that 'heard the voice' at first, but refused the call, and lost all happiness through the influence of 'Herod' (the 'mountain of pride'), i.e., false outward religion.

the Philosopher was not speaking of things that were past, no, but prophesying in this mysterious way of the coming of the Lord, and the Spirit was comparing the experience of the human mind of the person in whom Christ should be revealed, to such wonderful effect in nature, that it should be with this individual, spiritually in the mind, as if all these things had happened in outward and visible nature. By the pillars of heaven being broken is meant, that faith which supported the 'heavenly' mind gave way through the power of evil, and the mind felt itself broken in judgment, and it fell into despair; the earth was shaken to its foundation, i.e., the human mind was shaken and broken in its purposes, and by means of the great terror and amazement all the earthly notions, or the false religion that was established by Priestcraft, was broken to pieces; the sun, moon and stars changed their courses that is to say, there was an entire upset of all former knowledge about 'Christianity,' God worked quite another way from what the visited character ever thought, for he thought-with all the rest of the professing 'Christian' world—that Christ had come so many ages ago, but he now found that this was not true, for this Visitation was the coming of Christ, for in it the types and shadows and the prophecies throughout the Bible were fulfilling, and all that was ever written of every 'character' from the beginning in Genesis down to John in the Revelation, all the mysteries of them are brought into one at the end; so that in this Visitation the design that God had in view in the various types set all through the Bible comes to pass, or is brought about, viz., the raising up of that Prophet—the Spirit of Truth; therefore what is written of Adam in Genesis is a

type or prophecy of this Visitation, so when *that type* is fulfilled in a being appointed, then the Spirit or essence is come.¹

This individual is taken from the mass of mankind, and God breathes into him a living breath, or soul, because God will now do as he promised, viz., raise up the Prophet; then the being is taken into Paradise, i.e., into a most happy and delightful state of mind or soul, so that he is in a blissful state of heavenly joy, evil being for the time chained, or confined down as if never known, and this is the birth of the Son—the realisation of the Faith; but he is tempted and falls from that state, and suffers all the woes mentioned in the Bible. suffered these things, he knows them by experience, and then so far 'the Spirit of Truth' is come; then from these mental agonies and sufferings he is raised again, and established in that power of mind and sound judgment, that no power can destroy. He knows then the meaning of that Word which says, 'Arise, shine, for thy light is come, and the Glory of the Lord is risen upon thee'; and of all the other Scriptures the same, because the power and essence of the Truth, which was written so long ago, is now exerted in him to produce the fulfilment, and thus the 'Spirit of Truth'—that very 'Prophet'—is raised up.

By this experimental work, then, the truth of the Scriptures is known because revealed; therefore in vain

¹ How else could Zion have come forth to the world with the amazing declaration that to him the Scriptures pointed, and were all fulfilled by the working of their Great Author with and in his inner man; all related to the coming of the Eternal Son in real humanity. And all 'legendary' lore has its substance here, witness the supposed 'myth' of Arthur and his Knights of the Round Table, and the Quest for the Holy Grail, so grandly set in verse by Tennyson, though the end he knew not, just like the Poets and Prophets of old.

were all men's speculations to find out the various mysteries of the Bible before the Spirit of Truth was thus come; now there is certainty about the meaning of the Scriptures, but before all did but conjecture about it and give their opinions merely, and hence it is that there are so many ideas on the Bible, and so many different 'sects' of religion, according to the divers opinions about the whole or parts of the Scriptures; and such a confusion and medley of notions could not have been the case had the Spirit of Truth—that 'Prophet'—been raised up, for he would have guided them into all truth,' and not have left them to their mere opinions, so that instead of being in all truth they are in all error.

Now the rising up of Herod, and his seeking the young child's life to destroy it, and his killing all the children in Beth-lehem, is the very same thing as the rising up of evil against Adam in Paradise, only a different figure; and the flight into Egypt is the fall and banishment of Adam from Eden, for a time:—Herod (in the allegory) drives Joseph, Mary and the Babe into Egypt, and the Devil (it is said) drove Adam from Paradise, or caused his Fall, and the Lord 'drove out the man,' which means no more than that the creature—who is the subject of this Visitation took or understood the Word wrongly, and the want of the spiritual knowledge of it drove him from the happiness, peace and innocence which he enjoyed, because he thought that the threatenings and curses in the Scriptures were directed against himself; but it was not so, it was the evil that is to be damned and not the man; and so it might well be said that the 'Lord drove out the man,' for it was the Word-in the letter-that drove him out of peace of

mind. And has not the Word, in the letter, ever stood in man's way to peace? when it says so much about damnation and hell-fire and torments, and that all 'sinners' shall be damned unless they repent; and the poor people never could tell whether they had repented as they should, or enough to save themselves from the dreadful 'wrath of God' which the 'teachers of religion' (so-called) have frightened them with.¹

These frightful and terrific doctrines caused 'Joseph, Mary and the Babe' to fly into Egypt, and these three mean only one person after all that the great 'Divines' have said about them; Joseph is expressive of Faith, for the name signifies increasing or fruitfulness, and Mary signifies Charity, or Mistress of the Seas, or Lady of the Island; so these two together—notwithstanding the dreadful ravages of the evil power in the mind, so blinding the understanding and hardening the heart that the way of the Lord's coming was not discerned, and unbelief prevailed unto destruction, signified by 'Herod,' yet preserved their son and produced him again in Judea in spite of Herod, as it is written, 'When Israel was a child then I loved him, and called My Son out of Egypt.' Here was Hope and Charity upon the Ass (which is the human nature), and Faith—'Joseph'—drove the Ass forward, and all under the direction of the Angel of God or the Spirit of God;

¹ In the affairs of this world it is frequently counted merciful and magnanimous, noble and right, to act according to the spirit and not the letter of the law, in men's relations one with another; and yet they cannot ascribe these sentiments to the Father of Mercies Himself, and the Originator of every lofty feeling and generous thought in us, and choose to take the severity of the expressions in the law or letter, as the absolute mind of an angry and Supreme Judge, on the actions of born 'criminals.' But now the Spirit shows His 'compassion faileth not, and His mercy endureth for ever.'

so 'these three,' viz., Faith, Hope and Charity—Joseph, Mary and the Babe-being brought forth in the human being (the 'Ass') make the 'Prophet' that was promised; thus the Father (viz., Faith) becomes 'man,' the Son (Hope) becomes man, and the Holy Ghost, or Charity, the third degree, becomes 'man,' yes, all Three, and 'these three' are one, 'these three' are God made manifest in the human form, 'these three' are God in man, 'these three' are the children of the Great Eternal and Incomprehensible Being whom we call 'God.' And these three children are only One Child having Three Almighty principles or powers, viz., Faith, Hope, Charity, begotten in the human nature, and brought forth through experience, and are Almighty over evil, error and delusion, and all of the old world's wisdom (i.e., on the Scriptures); and the coming of these begin the New Day, the New Era, or the time called the 'Millennium'; 'these three' are Christ, the Prophet raised up, the 'Comforter,' because they put down the kingdom of the 'World, the Flesh and the Devil,' these evil 'three' are no more, they have no existence, they are overcome. The 'world' we have left behind, we are departed from it; the 'flesh' we put off and we are in the Spirit; and the 'Devil' we deny because we have seen him die, so no one need be afraid of him any more.

Now these Three Powers or principles (of God) being perfected in human nature, make Shiloh, then Shiloh is come, 'binding his foal to the vine, and his ass's colt to the choice vine,' or, in other words, binding the human nature by the law of Love unto God, I mean unto those three Divine principles which make Christ, who is the true Vine,

by which new knowledge is come to man, who is 'the branch.' 'I am the vine, ye are the branches'; so all that receive this knowledge—these explanations—departing from the old corruption, are 'branches' in Christ the true Vine. So 'these three,' making the One 'true God' revealed in human nature, is the 'good Wife' for man, man's true helpmate, fulfilling that saying in the Psalms, speaking to the man that 'feareth the Lord,' 'Thy wife shall be as the fruitful vine by the sides of thine house, thy children as O-live plants round about thy table,' i.e., they ever live, they have everlasting life, the winter toucheth them not to hurt them, all seasons are alike to them, for as the winter and the summer compose one year, so evil and good, being made one, is the one Good; the five months of winter are swallowed up in the seven months of summer, and when the natural summer comes, winter is no more; so now the true knowledge of God is come, the old fears of punishment and of cursing and the wrath of God, hell, misery and woe, are known no more; no troubles of a guilty conscience, but a perpetual 'summer' of Heavenly peace, and rest in God!1

Thus, then, is that Prophet come that God promised; so here no man can presume to be this Prophet, although the Spirit is and must be raised up in man; for this 'Spirit of Truth' is God ('God is a Spirit') raised up in the human mind.

¹ Here is a delightful picture of the *redeemed* state of Shilohites, strongly contrasted with the mundane or temporal where nothing can be *secured*, and all is mutable and subject to loss. But as light and darkness or winter and summer cannot co-exist on earth, when once the mind is transformed by the Divine Three in the Word from Zion, the old mode of *thinking* passes away, and we behold but one God, one season of *realised* Love, where perfect tranquility is possessed, without any dread of *opposing* powers.

Therefore let not men quarrel any more about preeminence, for God is 'the Prophet' and man is His ass, but by this Great 'Prophet' riding upon the human nature, you may know that Messiah is come! Hallelujah!

Verses 20, 21, 22—'But the Prophet that shall presume to speak a word in My Name, which I have not commanded him to speak, or that shall speak in the name of other Gods; even that Prophet shall die. And if thou say in thine heart, How shall we know the Word that the Lord hath not spoken? When a Prophet speaketh in the Name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken; the Prophet hath spoken it presumptuously, thou shalt not be afraid of him.'

Now this Prophet is also a Spirit, and is also composed of three, viz., 'the World, the Flesh and the Devil,' and these three were one in man, and when completed and come to their fulness in the human mind, is called 'Satan,' the 'God of this' (the old) 'world'; this is that presumer that formed all kinds of different religions in all ages of the world, and set men quarrelling about the meaning of Scripture, and influenced them to kill one another for religion's sake, or rather for want of 'religion.' This is he that has made heresies, wars, division, and strife and confusion; this is he that set up 'Popes,' 'Bishops,' 'Priests' and 'Parsons' of all kinds and of all sects, for this is 'Sammael,' i.e., the Spirit that blinds; it was he that had churches, temples and monasteries built, and that established the different orders of 'Saints,' and it was he that made the people pay tithes to the Priests by which Priestcraft is supported; for, as we say, he is the God of all the former dispensation, the Spirit that blinds!

For the true 'Temple' and 'Church' of God is man built up in Divine knowledge and walking in Love; but you see this Sammael so blinded them-that they must build wood and stone 'temples,' etc., to worship in, with all kind of outward idolatrous show, and this Sammael made a law that the people were to pay tithes to the Priests, for that, he said, was the meaning of the Word that was written, that you should give the Priest the tenth part of the produce of your land; whereas the Priest that the Scriptures speak of is the God that was to appear in man 'in the latter day,' the God of Love, Light and Peace, even 'Melchisedec, King of Salem, King of Righteousness and Priest of the Most High God'!1 (Gen. xiv. 18). He of whom we have been speaking before, viz., the Three-One-God, Faith, Hope and Charity perfected in man, faith to believe that the time was come to send Redemption, as God promised, to man; hope realising it, that 'maketh not ashamed' and sheds abroad the love of God in man's heart; and charity to believe that though all the powers of Hell (or evil) resisted and made against the Kingdom of Life, light and peace that God promised, that still He would perform.

So these three are the Priest of the Most High God,

¹ The 'Most High' implies a secondary or subordinate under it, and this is exactly the case with God's ordination and appointment; for the chosen being is made in His Image, a Likeness of His triune power or attributes in the inner man or mind; and thus transformed into a God, and consequently 'high' above all natural beings in Spiritual light, but subject to the Great Source and Original. In the Dialogue (Vol. IV.) this is demonstrated with power and finality, and the gross error of setting up mere men as 'Priests,' put beyond dispute by those who will abide by the Scriptures, rather than their own conclusions.

and this is he to whom tithes belong, as the Priest represents God and the earth represents man, and the 'fruits' which that earth should produce is the essence of God and man, in the summer season of the world, viz., the time of man's Redemption, brought forth to the honour and praise of God, who is Himself the Husbandman that sowed the Seed of Life in the human ground, in order that Life should spring in the latter day; and so the Priest-Melchisedecreceives his 'Tenth' from man, i.e., all the blessed and glorious fruits and beautiful flowers of Love and Wisdom in their variegated charm; these are such fruits as God (in man) is delighted with. The letters which spell Ten signify, first the T, how man should be crossed in his wisdom, and how the mere human reason would (when the Spirit should come in the end to bring about the mystery of Christ), crossify the Divine Wisdom, and so kindle a strife and war, which ultimately should end in the destruction of human self-will and wisdom, and should open the 'Well' of living waters in man's mind, that means Divine and Spiritual understanding; which 'well' is expressed in the other two letters that compose the word ten, viz., EN.

This 'T-EN' being brought forth in man, by it he gains the victory over all the host of false doctrines, errors and delusions that he *formerly* lived under, and which all the world—especially the people called 'Christians'—live under now; but the New Day is come—the Day of Life and Light—and *deliverance* from the old system and beggarly elements of man's wisdom, and Priestcraft.

This was beautifully figured forth by Moses (in the allegory), when he fought the Amalekites—which mean all

the powers of falsehood united under all false doctrines, in particular that erroneous system of nominal Christianity. It is said that Moses lifted up his two hands, of course, then there were ten fingers lifted up, and while kept up the people prevailed against Amalek; to represent how man should in the end prevail over all the old rubbish, when he should endure this crossifying work that I speak of, and fight and conquer and gain Divine knowledge and life, and have in himself the well-spring of Life, then he should engage in the 'Holy War' with all errors, and conquer, and establish the truth for the foundation of a New Era!

Now it must be understood that this Sammael (as the Jewish Rabbins called him, by the Spirit) in the first sense, is the whole of the Scriptures as they stand in mysterious riddles, types, shadows, parables, similitudes, figures, and allegories; not that it is in itself the 'Spirit that blinds,' but men not having in them the Interpreter, and setting about to interpret it of themselves before the Spirit of Truth came, have made a 'Sammael' of the Scriptures by their various 'interpretations,' with consequent confusion among all mankind. The corruption of the Word thus, is

¹ It will be observed that 'Moses,' i.e., the character Zion, 'taken out of the water'—the floods of error and tradition, and placed firm on the 'rock' of Salvation—must keep up his hands to ensure the defeat of the 'Amalekites'—a people that 'lick the dust,' or that 'strike against,' representing the literal earthly ideas, and outward applications of the Scriptures, which militate against the spiritual meaning of the Word, the Truth; Zion must 'put forth his holy hands' of Faith and Love, and hold them up to God for the fulfilment of his promises, he must not let his faith droop, or courage fail, till the full destruction of the falsehood is accomplished, and all the 'heathen' principles overcome. A specimen of the disastrous effects of taking the Word in the letter is seen in the so-called 'Crusades,' wresting the 'Holy Name' of God to such base purpose, of slaughter of fellow-beings! Happy for the world when they know that the 'Prince of Peace,' the 'King Invisible,' is come at last to reign.—C. B. H. November 30, year 67.

called the 'unclean spirit,' 'Jazer-hara,' corrupt nature, Satan the Adversary, 'Moloch Hammareth,' i.e., the Angel of Death, the old Serpent Nachash, called the 'straight or upright serpent,' because as a serpent 'men' go twisting and turning the Scriptures by their learning to suit their own ideas and notions, not knowing the One Truth of the whole; so men taking the Scriptures and striving to pry into their mysterious meaning—which was impossible for them to do-have made 'the Devil,' 'Beelzebub,' 'Apollyon,' 'Abaddon,' 'the Dragon,' 'Satan,' 'Hell' and 'Death,' and all the horrible and frightful things you read of; men have made all these things by their false imagination on the language of Inspiration recorded. They have taken the mysterious writings given through men and women in all the former times, in which 'Scriptures' the Glorious Name of the Lord was hidden past their finding out, and with these in their mouths they have been presuming to speak 'THE WORD,' or to speak 'the SAVIOUR!' but they could not bring forth 'Salvation,' because Christ was not in them, it was Sammael that was in them, the 'false Prophet' that presumed to speak a word in the Name of the Lord. And the things which this Prophet has spoken have not come to pass; so what they 'prophesy' is what the Lord hath not spoken; therefore by this the 'false Prophet' is known, for he hath spoken in the name of other Gods, viz., in the wisdom of the World, the Flesh and the Devil, and has led all men to worship these three Gods, i.e., to bow down to the false interpretations that they have given to the Scriptures, they being without the 'Spirit of Truth' who was not come, neither was he to be raised up until this 'latter time.'

Whatthen, did this Prophet say that has not come to pass? We will tell you, and demonstrate it, so that you shall not henceforth be under a mistake about it; and unless you will deny both reason and Scripture, and what is daily before your eyes, and sounded in your ears constantly from all the pulpits and 'religious' reading-rooms, and desks at 'Sunday schools,' in the whole 'Christian World'—so-called, you shall not be able to gainsay our argument.

The 'false Prophet' has been reporting for above eighteen centuries that the 'Saviour of the World' came, and from the time they say he came, they date, and therefore now 1833 years, and this is time enough to try the truth of the matter; yet after such a period you hear themcrying in their different 'Churches,' 'We are tied and bound with the fetters and chains of our sins and unbelief. O Lord, let the pitifulness of Thy tender mercies loose us!' And they pray to the Father to 'have mercy upon them, miserable sinners,' and also to 'God the Son, Redeemer of the World, and God the Holy Ghost proceeding from the Father and the Son!'

Now let no one imagine that the writer is treating the subject lightly, or trying to bring his fellow-beings into contempt, no, the subject is a serious one; but I wish to convince them of the error they are in, that they should not so mock God as they do by those forms; God does not approve of them, and I cannot do otherwise than tell them (do what they will to me), because the Spirit of Truth is come in me for the very purpose, and it is but little consequence how they treat me, only for their own sakes let them not be found to 'fight against God,' because they will

grieve at last for so doing, when they come to find that the 'Lord is here,' to 'reprove, correct and instruct,' who will lay all things before them according to right reason, and to the truth of the Scriptures. And though they persecute me, the servant of God, yet they will find what I write will be stronger than their persecution, and more forcible than all they can say against it; and that my plainness and truth will prevail in spite of all their efforts to prevent I am confident. Let them wage war; He is come who is a match for them, and if they will enter into peace they must lay down their weapons, for it is written, 'Wisdom is better than weapons of war'; and God has decreed the consumption of all the devices of men, who have gone on devising without the Interpreter; and it is His will and it shall be done, to establish Truth and Righteousness instead of what is false, and the dead forms of 'religion.'

They say very rightly in all their 'Churches,' and in all the pulpits of the 'Dissenters' as well, and in the prayers of all the different sects also, viz., that they are tied and bound with the fetters and chains of their sins and unbelief; they are so, it is very evident, and the people labour under fears that they may perhaps be lost at last and fall into hell-fire for all eternity, and under such fears they are to be pitied, and I would be glad to help their chains off them, that they may be free from sin, and become the 'servants of righteousness,' and take up their bed and walk, for they are in the sinful bed—diseased, and filled with all the uncleanness of sensuality (spiritually I mean); and I would that they would now hear him who is come to set them free, viz., The Spirit of Truth.¹

¹ All have been resting secure as they thought in the Name of Christ, 'Dis-

Surely, then, the writer is not your enemy; no, that cannot be, count him not your enemy because he tells you the truth which God hath bidden him to tell, and though the writer is the same as other men outwardly, yet he has the Truth in him, which God has commanded him to declare, and he can do no otherwise; therefore let none 'resist the power,' i.e., the Truth,' for 'whosoever does, resisteth the ordinance of God' (Rom. xiii. 2).

We would ask then the whole of the professing world this just and reasonable question, Why are you in the state you confess yourselves to be in? Is it not written of the Saviour, 'His name shall be called Jesus, for he shall save his people from their sins'? Then surely you cannot be yet 'his people,' seeing that by your own confession you are not saved from your sins? There is certainly some radical mistake about the matter, which we will search out presently, and show you, not to condemn you, but to clear your understandings; the Spirit of God speaking by one of his servants in former times, saith of the people that should know and experience the power and virtue of 'the Saviour' in the latter day, 'Being made free from sin, ye became the servants of righteousness, and ye have your fruit unto holiness, and the end everlasting life.'

Now it is evident that you are not in this state, from your own acknowledgment; I entreat you again, be not angry with me, for I am only labouring to put you right

senters' and 'Nonconformists' as well (who belie their titles, by-the-bye, with their half-measures and incompleteness), when they have had the *letter* only to do with, and produced a *literal* and outward religion thereby, of lame theories and halting conjectures, so that they could not walk at perfect liberty; and the Word of God has been adulterated and defiled by mere sense and carnal reason. Now Messiah is the 'strength and sure confidence' of God, who is sent to free the mind from all such fleshly notions.

ou say that you believe in the Saviou e not 'made free from sin,' nor are you ts of righteousness; no, you draw near (a vour lips unto God, calling 'Christ' you et telling him that he has not saved yo is clear that your hearts are far from h , and you do dishonour to his Name and at the false Spirit or false Prophet has p ot come to pass, viz., that the Saviour so long ago; but that could not be, and 3 are the living proofs of it, for you are not 1 sin; eighteen centuries this false Prophet ng or presuming to teach or 'prophesy' abc aviour, and saying that he came, and yet 1 en one that could say that they were save ling to their notions of sin-sinned not in

I say they are sick, lame and blind, althou state to be brought in by Christ, in which the not say, 'I am sick,' 'I am bound with the

is, and there is no hooleh in ...

tht,' or 'deed.'

confess that God has never heard you, for you are now just in the same miserable state as when you first began, so it is evident that the Prophet has 'prophesied lies in the Name of the Lord.' Your 'Saviour' cannot be found yet, it is very clear, for if I go into any church or chapel in the kingdom I shall hear the 'Minister' confessing in his public prayer, what a hell-deserving 'sinner' he is, and petitioning the Saviour to save him and all the people, of whom the teacher is the chief sinner; and how can a man that is himself so bound, and still praying to God to have mercy upon him and keep him out of hell;—yet the Word tells him that 'God heareth not sinners,' nor 'forgiveth iniquity-'; how can such a one, I say, teach another 'the glorious liberty of the Sons of God,' seeing that he is afraid of perishing everlastingly himself? Be not offended if we apply that word, or show that it does apply to such spirits, viz., 'O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh; make the tree good and the fruit will be good, but while the tree is corrupt its fruit is corrupt'; so your fruit (i.e., your words) is corrupt because your hearts are so, you know not the Saviour, and out of your hearts comes the confession that you do not know him, seeing that you yet pray for mercy, and from this it is clear that you are not 'Saints' although you wish to be counted such, i.e., you pretend to be sanctified or made clean, when your own confession declares you to be full of uncleanness; but you are 'snared by the works of your own hands, and thou art snared by the words of thine own mouth' (Ps. ix. 16, and Prov. vi. 2). Again Prov. xii. 13 (Heb.)—'The snare of the wicked is in the transgression of lips; but the just shall come out of trouble.' You give every proof that you are not saved, because you say you are sinners and have not received mercy, and, of course, being in such a state, you must indeed be in great 'trouble'; but see the Scripture says, 'The just shall come out of trouble,' i.e., he shall not be always saying, 'God be merciful to me a sinner, I am tied and bound,' etc., etc. No, the Saviour did not come, and the Prophet has prophesied lies, and has led you after 'other Gods' than the God of truth; and as his words have not come to pass, now we know that what he said is the 'thing which the Lord hath not spoken.'

Brethren, hearken now to what is said further, for my 'doctrine shall drop as the rain, and distil as the dew, because I will publish the Name of the Lord, and ascribe greatness unto God' (Deut. xxxii. I to 3). The Prophet that has persuaded you that the 'Saviour' came so long ago to save the world, and yet you are not saved nor his words comes to pass, this Spirit of error is the 'sinner' and not you, as it is written, 'The devil sinned from the beginning.' The error that this false Prophet propagated among you, of the Saviour coming, etc., and the 'religion' that he hath set up upon such an untruth, is 'sin' itself; and the false Prophet will keep you tied and bound to it as long as he can; for he will terrify you with the fears of hell and damnation, and of 'excommunication,' if you for a moment begin to question him; but you should not be

¹ It is little imagined that the mock humility of calling themselves 'sinners,' and professed unworthiness, is the very 'snare' that the All-wise would take the false 'religious' world in, when 'The Son' should come to make all new. For God sees no fault in the beings of His Providence, they are in simple nature sinless and free; but by taking the Scriptures (which are spiritual) to themselves with their natural understanding only, they have been beguiled into errors, and now Zion must 'persuade them to Salvation' from it.

afraid of him, seeing that he has not saved you from your sins, he has been promising you salvation, but yet has not brought you any deliverance, and you should say to him, 'Thou shalt not live, for thou hast spoken lies in the Name of the Lord.'

But I know what you mean by your calling yourselves 'sinners,' viz., that you are not so moral, pious, devout, 'religious and good' as you ought to be, or as you think God's Word requires you to be; for you say that you do those things daily and hourly, yea, 'every moment' that you ought not to do, and 'leave undone those things that you ought to do,' and this being the case, you think that you are in danger of condemnation, and that you may miss Heaven and happiness at last, and so your ('religious') lives are a continual burden to you, and your days are spent in mental pain and anxiety, and there is no 'Deliverer'; therefore the next Sunday you pray the same as you did before, or as your predecessors did eighteen centuries ago, and along to this time.

I know there are three classes of you, one lives in a continual fear of perishing at last and so are constantly mourning, and though they go to their devotions regularly, never missing 'church' nor 'prayer,' nor any ordinance or ceremony of whatever sect they are united to, and doing all the 'good' they can sincerely as well-meaning people, yet they have no salvation to rely upon, they inwardly tremble for fear of displeasing God in some way, and are miserable after all; but these do, from feeling their uncertainty, heartily pray for mercy and forgiveness and pardon, yet they never obtain it to their inward satisfaction; then the only refuge is, that they are told that as they have so well attended to 'religion,' and have been so 'charitable,' they will be

saved and go up to Heaven when they die. Thus they spend most of their lives in pain, and die in uncertainty at last—'miserable sinners!'

There is another class—and far the larger—that does not feel so 'religious' as the former, nor do they seem to have any concern in particular about it; 'going to church' satisfies them well enough, they are completely dead to spiritual knowledge and feeling, and their only care is to eat, drink, sleep and dress, and get all the money they can together, no matter who they oppress, or by what means they come by it; these have little feeling for any but themselves, no scenes of distress move them, they are lost to everything but their money and ill-gotten wealth and 'pleasures.' These 'Christians' of the second class, will make bequeathments, when they are near dying, to the 'church' or some 'religious' institution, or perhaps leave a little money to purchase a few loaves of bread to be distributed to a few poor widows for ever, upon some 'Saint's day' at the 'Church'; and perhaps leave something to some Charity school, and something you may be sure to the 'Minister of the parish,' who does not forget to tell the 'rich' that such 'acts of charity' cover a multitude of sins, and thus-with the 'sacrament' being taken and the prayers for the 'Visitation of the sick' being read, they are easily passed to heaven.

The third class of 'religionists'—who in their own opinions and ideas have arrived to such a pitch of devotedness, piety and religion—imagine they are perfect, and live above sin; this delusion is worse by far than the other two, and the greatest abomination by many degrees; you will know these people by the make of their clothes,

by their gait in walking, by their particular manner of address, by their demure looks and their 'saintly' demeanour, and by their haughty and proud scorning of all they think below them as not so 'righteous' or 'pious' as they are. There are a great many of these 'shining ones' risen up lately among the 'higher circles' in London and other places, who are the greatest oppressors of the poor, very great 'Sabbath' protectors and 'Sabbath keepers,' who will not allow a gay or cheerful look on that day in particular—no, it is 'pious' to be all gloom and perfect reservedness on that day! Alas! alas! so much of this, that it is a complete nuisance to sense and reason, while 'the weightier matters of the law, judgment, mercy and fidelity,' are turned out of doors-or, I should say, never admitted in by these 'lofty' folks. 'There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation pure in their own eyes, and is not washed from their filthiness' (Prov. xxx. 12-13).1

But now unto all these three classes I must say, 'Sirs, you know not what is *meant by* "sin," your Prophet has not told you, but has deceived you and told you *lies*

¹ These different grades of 'religionists' who compose the so-called 'Christian' world, will be readily recognisable amongst us, as sketched to our view by the Messiah, who had himself come out from the confused mass, by the immediate call of God. To the first, he addresses himself more particularly, as having a ground in them (viz., reverence for the Scriptures and their Author) which may receive and nourish the 'good seed,' when the old error is eradicated; and from their former bonded experience will be enabled to more fully appreciate the inestimable value of the Truth, brought to them by the 'Deliverer' from 'sin,' 'hell' and 'death.' The flagrant imposture of the second, as nominal 'Christians,' is alas, too well known to need expatiating upon; only Zion, by the true use of satire, exposes the hollow mockery of their pretensions to blindfold 'Deity' by appearances of affected 'generosity.' As to the third, they may be left to the 'pride that apes humility,' for when it is seen that the 'lofty looks of man shall be humbled, and his pride brought low' (Isa. ii. 11), where will those be who have set themselves up against the Word of God, for the 'Meek shall inherit the earth.'-C. B. H.'

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in the Name of the Lord.' He first made a 'religion' for you, appointing certain laws and ordinances, rules and precepts for you to follow and obey, that are quite aside from the meaning of Scripture, nay, quite opposed to it; but in these things you have been brought up, and are taught that if you do not keep all those laws, etc., and walk by the rules the 'Prophet' has made for you, perfectly, that then you sin.

To the first of these classes in particular I have to say, Friends, you make yourselves miserable in vain, your shortcomings (as you call them), and your misdoings, and your leaving undone what you think you ought to have done, is not 'sin'! Well might you be miserable while you look upon these things as sin, but I know that this is what your Prophet has taught you; sin, my friends, is spiritual evil-'spiritual wickedness in high minds'; now we will show it you plainly, you know that the Scripture says, 'Where no law is, there is no transgression'; well, by that 'law' is meant the Spirit of Truth that God said He would raise up in the latter day, saying, 'I will raise them up a Prophet from among their brethren like unto thee'; i.e., like unto the power represented in the similitude of 'Moses,' viz., that man in the latter day should be guided, led and directed by THEOCRACY—by God immediately, by His Word-through Zion, as it written, 'The law shall go forth from Mount Zion, and the Word of the Lord from Jerusalem.' Now it is that the law is going forth by the Holy Ghost; this Word of Truth now revealed is the Law that is meant, and none could sin against this law until it was given; 'the times of ignorance God winked at, but now

commandeth all men everywhere to repent'—that means to turn from the darkness and ignorance they were in, and turn to this Light that now goes forth 'from Zion,' and this pen writes of. So that indeed you never did commit sin, you could not because the Holy Law was not given—the Spirit of Truth was not come that guideth into all truth; this is God's holy law given upon Mount Sinai or Sin-ai, and the same is Mount Zion, and signifies the Divine nature revealed in a human being—first in his state of coldness or ignorance, and in him was the evil power resisting the Holy Law, wherefore he is compared to a bramble, which the word Sinai signifies. This was the first coming of the Lord, but the second coming, when he reappears, is called 'Mount Zion.'

Now before this there was no true knowledge of the Scriptures given, they were never explained, they were all in mystery till now, therefore you are not *charged with* sin, nor does God take any account of the time *past*, as the Scriptures plainly testify.

Ah, but someone might argue, these 'times of ignorance' were the times before the Apostles' days, when people were Jews and heathens, and when the 'Gospel'

¹ The modern idea of 'Theosophy' and the ancient Pantheism pursues this conception, but cannot grasp it for want of the true Guide; the motive and intent is right in seeking God in all things—the only Source of Life and Motion; but till the Divine properties—Wisdom, Love and Truth—became embodied in a man of like constitution to all others in nature, the mind can but grope in mystery leading to fruitless speculation. Yet see the charming and playful guise of the Eternal Love Spirit who winks at—in His very goodness—the ignorant follies and foibles of man. The 'transgression of the law' may be understood in two ways, either as Zion shows it here, or as applied in other writings to 'the law of carnal ordinances and commandments' which transgressed against the Spirit, and caused Adam's fall. This double meaning is instanced in the word 'flesh' as used in Scripture, to signify either carnal reason, or the Divine clothing of the 'New Man.'

was not preached—before 'Christianity' was established! But we answer and tell you, and can make it evident and clear, that your 'Christianity,' that you boast and talk of, is the most 'heathen' ignorance and idolatry, and the greatest 'abomination' that ever was invented; for your calling 'Christ' your 'Saviour,' and yet you are a 'miserable sinner' not saved, is the very greatest sin, and a disgrace to the Holy Name of God.

Why do you mock God in such a way? He wants not your forms of 'religion' nor your words, for as He has not saved you, but left you in your sins, 'tied and bound,' what have you to praise Him for? Praise is not wanted for what is not done, if He is not yet pleased—that is to say, not reconciled to you-with all your calling upon Him for 1800 years to have mercy upon you—to cleanse you and to save you. But He has never paid the least attention to you; you are yet 'miserable sinners.' How then, can you praise Him for your 'redemption'? Where is it? Would a captive praise anyone for redemption while he was yet bound with his chains? You may compliment the Lord and say, 'Thou art the King of Glory, O Christ! thou art the everlasting Son of the Father, when thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb, and when thou didst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.' But, friends, what is that to you, and what man is there that is delivered? by what you yourselves say—or are you merely mocking God and trifling with Him? If He is the 'King of Glory,' what is that to you? And if He opened the 'Kingdom of Heaven,' what are you the better for it? You were never in it, nor will you go into it (now that it is open) but remain tied and bound with the chains of your sins. Christ does not want you to tell him what he is, nor of what he did, he knows that he overcame the sharpness of death, but have you overcome also through him, and do you live now in his life? No, you live in sin, but Christ lives in holiness, death has no more dominion over him, but you are under condemnation, and therefore cannot say that you are 'an heir of God and joint heir with Christ.' 1

I only mention these things to show you that your 'worship' is not acceptable to God, but you have thought that it was right that you should do thus, and you knew no better, and God does not charge you with sin on account of anything you have done in your ignorance as 'religion,' or in your actions among your fellow-men, as an animal; if they were the sin that God calls sin, who would ever be free? No, no, friends, believe not the old 'lying Prophet' that has told you to live in fear of damnation; that great principle of error, called the 'powers of darkness,' that has led you into all evil, for want of understanding, is the great and only 'sinner,' and that is it that must be 'damned.' And it was the damnation of sin in his humanity that caused Christ's sufferings, for all your errors were upon him in a body called 'the body of sin'; your erroneous 'religion' and false worship is 'sin,' and is the 'sin against the Holy Ghost,' because

¹ The singularly futile and finite profession of belief in a Sovereign Intelligence, Omniscient and Omnipotent, is put to an insurmountable test in this scathing denunciation of the hollow mockeries so rife among the literal 'Christians,' and in the keen sarcasm of 'complimenting' God, the impotence of it all must be discovered to the truly sincere. But our Saviour's object is to strip off the old coat—of vain forms—and give us a new one of perfect righteousness—the Gift of God to our nature, if accepted.

the 'Holy Ghost' is here guiding this pen, and your false religion does resist the Divine Spirit, and this sin can 'never be forgiven,' no, it must be damned and destroyed, ie., the Holy Ghost condemns it, or the whole of God's Host (of invisible spirits or intelligences) reproves the Falsehood; and this 'sin' could not be committed until the Holy Ghost -the 'Spirit of truth'-came, to open and explain the Scriptures and establish the true Church and Religion of Christ, the 'Mount Zion Church.' God is full of compassion and mercy to man, but He will 'by no means clear the guilty,' the Scriptures say, but that 'guilty' is not you; no, my Brother, that one is the Spirit of error that 'told lies in the Name of the Lord,' as we have shown, and made up a false and counterfeit system of 'Christianity' which has not cleared you from sin, but has made you believe that you were guilty; but behold in this writing how your advocate pleads your cause and frees you from sin,1 and it is true that if you will hearken to him, and believe in him, he 'opens the Kingdom of Heaven' to all believers.

He is also the 'King of Glory'; that means he commands the Glorious Light of Revelation—the Light of Truth and Life—to give it unto whomsoever will accept it. He is also the 'everlasting Son of the Father'; 'you say right' but yet knew not what you said, for Faith (that was 'Joseph') begat him in the heart, and Charity brought him up and nourished him, that blessed 'Virgin Mary' in whose womb he was conceived, and now brought forth; so now 'abideth

¹ The blessed ordination of the All-merciful is seen conspicuously in making our Advocate of our very nature, that he might partake of all infirmities and errors pertaining to dark humanity and know them all by experience, that when brought to the Light, united with the Eternal Love—Christ—he can plead for and extenuate all our weaknesses.

Faith, Hope and Charity, these three'—which are one Christ in human nature; and so the everlasting Son of the Father he indeed is, who can never die any more, but ever liveth to maintain the cause of man against the Spirit of error that 'ruleth in the children of disobedience,' and to free you from the 'Accuser,' of whom you must not be afraid, as the text says.

Now that old Prophet has said all along that poor man should be damned for his sins, and so he has made man an unhappy being; but now it is proved that it is himself must be damned and man shall be saved; so now, my Brethren, no more follow the accuser, but follow the Excuser 1—the 'Lord,'—turn against the accuser as the Lord does, and then you will 'do justly, you will love mercy, and you will walk humbly with your God' (see Micah vi. 8), and you are then in Christ's robe, which is 'without a seam, woven throughout from the top to the bottom.' For you see that this coat covers you all over, i.e., you are excused and cleared from all guilt, and put in possession of Eternal Life, and then you no longer pray for God to have mercy on you, 'a miserable sinner,' nor will you say that you are tied and bound with sin, but you will offer unto the Lord a pure offering—acceptable worship.

Before we conclude this subject, let me ask you, my Friends, did ever any 'Bishop,' 'Minister' or 'Priest' demon-

¹ Surely enough is laid before the unprejudiced reader to enable him to come to a decision in this important matter, to see the deception they have been following, viz., 'Satan' for Christ; the false light in the minds of men, that has, wrested the word of God to their own condemnation.' But all who will leave the old 'refuge of lies,' must lay aside all fear, and trust implicitly to the Guide of all spirits.

strate unto you or to your forefathers, what the 'sin against the Holy Ghost' was? have they not all been puzzled about it? You know they have; nor could any of them tell you what it meant; and great numbers of people have been afraid that they had committed that sin; but now it is here demonstrated to you what it is, then certainly you ought to give praise where it is due, this is but just. have told you that Faith, Hope and Charity are the Three-One-God in human nature, God dwelling in man; first— Faith believed in Christ and received the promised Son, and the 'sure Hope' was born, but sin rose up and caused Faith to fail and the Hope to depart; but Charity said, 'Well, though I die, or though my Son-my Life-depart, yet shall I rise again,' God cannot lie, and the Scripture says, 'Blessed is she that believeth, for there shall be a performance of those things that were told her from the Lord' (Luke i. 45); and so Charity 'received her dead again to life' (see Heb. xi. 35), and then Christ appeared and does now appear in the Spirit. So this is the Holy Ghost—the reappearing of Christ the True Light in the Spirit after his death and resurrection, and this is the Spirit of Truth—the 'Comforter' whom God said he would raise up—the 'True Prophet!'

From this you can perceive the mistake that all the professing 'religious' world have made respecting the Prophet of whom the Word in Deuteronomy spoke; we have shown that it is not a man in outward appearance at all that is meant, but the 'Spirit of Truth' himself is the 'Prophet,' but certainly he must have a vessel to come in, and that vessel or medium must be a human being, but the outward humanity is nothing more than any other

person, only the immediate vessel chosen for the True Spirit to come in; I do not mean the foretelling of future events merely, but the opening and unravelling the mysteries of the Scriptures and showing the truth of them; but he-the Spirit 'Christ'—must have, I say, a visible personality, he must speak and make himself known through the mind and voice of a natural being—a man, and that man must be no grandee of the world or a person of 'learning,' he must not be a 'Bishop' or any of the worldly Ecclesiastics, no, he must be a 'poor man,' and one counted base or mean and of no reputation in the world; in particular, he must be one whom the 'religious' have discarded and rejected, and whom they count as a deluded and deceived person, and in reference to the very subject it is said, 'God hath chosen the poor of this world, rich in faith, and heirs of the kingdom that He hath promised to them that love Him' (James ii. 5). Again, 'You see your calling Brethren, how that God hath not chosen the wise nor the noble; but God hath chosen the base things of the world, and things that are despised, yea, and things that are not, to bring to nought things that are, that no flesh should glory in his presence' (1 Cor. i. 27, 28, 29); now this the Spirit speaketh in particular of this person 'chosen' for the vessel for the Holy Prophet to come in, in this latter day, so here

¹The word given by Joanna Southcott and George Turner was very clear on this subject, and so are the Scriptures; and though Zion thus speaks of himself, we must be sure that it is pleasing in the sight of God for us—as the offsprings of Adam, or the Word by Zion—to love him highly for his work's sake, though he 'makes himself of no reputation,' yet he 'sits at the right hand of God,' and he 'grows in favour with God and man.' Joanna says, 'In worshipping the Son we must not forget the Father'; no, by our obedience to the Word, 'the Son,' we honour Him that sent it, and him that suffered in bringing the Truth to light, that all who will may see and know it, as from the Only Great Source.—'James' (C. W. Twort).

there is no ground for any boasting of man, no man could be that Prophet, it is 'the Lord' is the Prophet—the Spirit of Truth raised up in a man; and the works that are doing in dispensing the True Light of the Scriptures, prove that the Prophet is now come to guide into all truth. Luke vi. 44—'The tree is known by its fruits.' 'The Lord is known by the judgment which he executeth' (Ps. ix. 16). 'Men do not gather grapes of thorns, nor figs of thistles' (Matt. vii. 16); i.e., you can have no light of Life from men who stand in their own wisdom and learning, under the influence of self-will and pride, which are those 'thorns' and 'thistles,' and these are they that once 'crowned' the head of Jesus,-along with the 'thistle,' which is the 'reprobate' (Jer. vi. 30) spirit in man, and is rejected because it is 'enmity against God,' i.e., against the True Light; it must be put down (eaten by the Ass—A Sinner Saved), you gather no good fruit from these 'thorns and thistles.'

Now, if after all we have said, some will argue and say, 'Ah, but we believe that the Prophet like unto Moses came 1800 years ago'; then we require such an one to show us the works that that Prophet did, whom did he guide into all truth? Pray tell us where the truth is, which of the 'seven thousand' names or sects of 'Babylon' have the whole truth, or prove that they have any part of it? And if the Comforter came so long ago, why are you yet a 'miserable sinner' and God has not had mercy on you? for of course if He had mercy on you, you would not keep on praying for it all along, you would not so mock God. No, you make a sad mistake, that Prophet did not come when you say he did; look well to the words that foretell concerning this

Prophet and of his coming, see how the words stand and know the meaning of them (Deut. xviii. 15 and on), and compare this with the 'Gospel by John' (xv. 26), and you will find the same 'Prophet' is there promised. But in order to make it still more clear to the humble inquiring mind, consider first that the Scriptures were given by inspiration of God and they are mystery; therefore you must not look to the letter of the Word, or the outside of it, for that is but the shell, and you must have the kernel. All the world have been looking at the shell and admiring it: therefore you hear the 'Divines' talk so of the wondrous 'plagues' that came upon Egypt by the command of God, and how He brought out a vast army of people called the 'children of Israel' by the hands of Moses, and how the Red Sea was divided for them with his magic rod; which things never were done literally, no, no; the 'great ones' of the earth are all taken in and will all surely be made to 'turn backward,' and all their knowledge proved to be foolishness; they have been amusing and diverting the world with the shell, but they never cracked the nut, they knew not that there was a kernel in it. Well, the shell was their portion in all the time past, but now the nut is cracked and we get the kernel, just as the 'good wine was kept to the last at the "marriage in Cana" of Galilee' (John ii. 1 to 9). For the time is come of which the Spirit spoke, as follows,1 'Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and glorious as with banners? I went down into the garden of nuts to see the fruits of the valley, to see whether the

¹ Song of Solomon vi. 10 to end. Shulamite signifies, 'peaceable,' 'perfect,' that 'recompenses.'

Vine flourished, the pomegranates budded. I knew not, my soul made me like the chariots of Ammi-nadib. Return, return O Shulamite, that we may look upon thee. What will ye see in the Shulamite? As it were the company of Mahanaim, i.e., of two armies.

These two bands signify, first, the Angels of fear, and afterwards the Angels of joy and strength (see Gen. xxxii. I and 2); for the Shulamite is Jacob, and the same is Zion; all the figures stand for the end. But the Word must be 'spiritually discerned,' and you are not to imagine that when you read that Moses spoke unto the 'Children of Israel' so and so, that there was a vast multitude of these 'Israelites' in a great wilderness, and that God spoke to Moses there and he gave the words to the people, etc., etc. Get over that childish story, it was not so as it says, literally; no, no, it was only put so in order to catch and take in the 'wise ones,' who God knew would be very numerous toward the end of the reign of evil; men of wonderful 'learning' would rise up, called 'Christians,' and would write books about the 'Children of Israel'—how they were in Eygpt and how they were brought out, and how King Pharaoh and all his host were drowned in the Red Sea, and how the Children of Israel walked over on dry land; and all the mighty things that were done! O see what learning and talent has been displayed by the 'great Commentators' upon the Scriptures, what encomiums they pass upon God and upon Moses, how they treat on the

¹ See Epistle of February (this year, 8), on the 'Woman of Canaan,' Vol. I., for exposition of the 'shells' which the professed 'Christians' have relied upon; thus the story of the Marriage in Cana sets forth the spiritual union of Divine and human, and the consequent 'sufferings of Christ,' and the 'glory' that follows after, at the last, as Cana means 'zeal' or 'jealous,' and Galilee, 'a wheel,' the decree worked round.

wondrous power and the miracles that were done. what 'wonderful' solemn 'sermons' we have been gulled with upon all these things, they fully believing that all did literally take place; and after all to turn out but a hoax upon the 'wise ones'-to catch the 'wizards and the peepers.' My goodness! if I can help laughing while I write it, to think what a funny tricksome God the God of Love and Truth is,1 to lay such a curious snare to catch the 'crafty and the prudent,' who have thought they had all wisdom to themselves! Ah, God knew how it would be with this race of 'wise ones,' therefore He had His Scriptures written in such a way as to take them in; so He came and whispered to a man, and told him to take up his pen and write some pretty (or otherwise) stories. Tell (said He by His Spirit) about Adam and Eve, and what a beautiful garden they had, and how they ate the fruit of the tree, and all that; so the man wrote away all that you read, and much more was recorded in this way by various instruments at different periods, which the 'wise ones' could not turn to their own advantage, or make them fit their system, and therefore put them out of the 'Bible,' as they would do now if they could, with those parts of the Book that condemn their base practices in 'religion,' from the 'Arch-bishop down to the pew-opener.

¹ As a loving Father would play with his children, by disguising himself, or hide and seek, etc., so has the All-Gracious God hid his purposes of Love to the race from all—till found out by His Son; and the discovery is to give us true wisdom and knowledge, and to make us perfectly innocent, and childlike in spirit. That the pride and intellect of the self-wise (in their merely typical faculties) will be mortified and abased before the Supreme Reason, is the intent of God's plan, and how surely effectual to this end, is manifest from the utter failure of the pretenders to Divinity and Theology to penetrate beneath the inspired 'fables.'—C. B. H.

Now, says God, tell about Abraham and the burning of Sodom and Gomorrah, and about Lot and how Lot's wife was turned into a pillar of salt, etc., there will be a rare set of 'wise' fools that will believe all these things, and all that My Prophets shall yet tell of, in the letter. You shall write of a wonderful 'strong man' 'Samson,' who will mightily please them and will be talked about a great deal; and about Jonah being swallowed up by the whale and living three nights and three days in the belly of the fish; and another thing you must tell them, of three men that were cast into a fiery furnace and came out unhurt; and of one 'Daniel' that the lions could not destroy; and about Nebuchadnezzar becoming a beast for seven years; and of a large Ark being built into which all the wild beasts walked like lambs, elephants and all, two by two, and that the 'windows' of heaven were opened and the rain came down through the windows and drowned all on the earth but those in this Ark; they will not doubt but that there are windows in 'Heaven above the sky, where "little children" go to when they die'! And after you have done all this, and recorded numberless more stories, you must, with the help of several others, make a 'New Testament' for them, and tell them of many such wondrous 'miracles' that were done, they'll believe all to have literally taken place; and they'll be so wise as to imagine that Christ, My Son, came, when it will be found in the end that it was not However, you go on and write, I will find plenty of work for 'learning.' And then they will get all these writings together, and will make a 'Book' of them, and they will think that all that is written has been really done on this visible globe, whereas I designed them as prophecies

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of the end, so that in fact all that is said in the Book will have to be done in a spiritual way and manner, only I will have it put in such form that they will not be able to think but that it is a history of events past, and they will be so 'learned' and pretend to such wisdom, yet won't know My real character, they won't imagine that I could hoax them in such a way, and that I am sporting with them in My Name-Love! Then they, thinking it all to be true in the letter, will set up 'Popes,' 'Bishops' and 'Priests,' and will have such wonderful 'buildings' to worship in, and such ecclesiastical performances and grandeur there will be, and such imposing ceremonies, and they will all call themselves 'Christians,' thinking that Christ came because it was so written, and they will not discover the import of the words, viz., 'I the Lord spake of things that were not as though they were' (Rom. iv. 17); yet all are prophesying or foretelling of the time when the Spirit of Truth should come to open the secret and display the mystery, after they have all done what they listed, and set up 'Religion' in all its pomp.

I'll let them 'build their Babel Tower,' and then I and My Son will come and confound them in their doings, and they will (after a while) be ashamed and confused at their own ignorance, while they pretended to be wise; and then My wisdom will be acknowledged superior to theirs, and thus will I humble the pride of man in the latter day, as I have said, 'The Lord alone shall be exalted in that day!'

Now the text quoted from Deut. xviii. 15 to 19, and the whole of the chapter, ay, and the whole Book! is foretelling of the way and manner of the Lord's Visitation in the end to be revealed in human nature, so that God

should dwell with man according to His promise, 'I will dwell in them and walk in them,' etc. (Levit. xxvi. 12), this is that blessing that was reserved unto the latter day or time (Jer. 1. 20).

Whom does God speak to, let it be inquired, when He says, 'I will raise them up a Prophet from the midst of thee?' Why, all the 'learned' men say that God spake to the people of the 'Jews,' a great nation that came out of Well then, that is the thing which 'the Lord hath not spoken,' for 'God's thoughts are not as man's,' for God was not the God of any such people, neither was there ever a people set apart for Divine revelation, nor was the God that was speaking the God of any people in any age of the world, neither was He to be the God of any until the latter day! For proof of this see Jer. xxx. 23, 24, and xxxi. I; here the Spirit is speaking of the Visitation of his power in man, and says, 'In the latter days ye shall consider it perfectly,' and then goes on, 'At the same time, saith the Lord, will I be the God of all the families of Israel' (the Prevailer with God), 'and they shall be My people'; and these mean the believers in Christ as he is now come!1 Now this might appear a 'hard saying,' but here is the Scripture for it, and we know it is a true saying that the God of Truth and Love has not been the God of any 'people'; this 'latter time' is God's time to be the 'God of the living,' for he is 'not the God of the dead,' as

¹ Zion has thus to treat the old dogmas with justly-merited sarcasm and ridicule, in order to dislodge from the minds of men the erroneous idea that they are 'living' beings (in the spiritual sense) by adherence to dead forms of religion. The 'natural mind' has appropriated to itself the language God addressed to his Son only, and consequently put themselves in a position which is unwarrantable in mere nature, till the Spiritual Life was inbreathed.

it is written (Matt. xxii. 32),—that is to say, God is the God of those that are raised from the dead, read 31st verse. God is the God of the New man, the 'living soul,' whom He created, who is composed, made or created of three principles as before stated, Faith, Hope and Charity, and the same are 'Abraham, Isaac and Jacob,' all one! God is therefore the God of the Trinity, which are his own offsprings—the 'New Man,' who is marvellously raised up out of the old—'Curiously wrought in the lowest parts of the earth'; and the three names express the character of the new created being of 'Man' created now in this latter day, and show whereof he is made in three degrees of 'Life,' wrought in the mind by the power of God, by His living breath, breathed into the dust; these three are the immediate offsprings of the Great Eternal, and therefore these three are 'God with us'; and what think ye? these are the three daughters of Job 1 [The Gift of God to him that endured all the sufferings with patience; after all the sorrow and trouble.—JAMES], Jemima, Kezia, and Kerenhappuck; 'and in all the land there were none so fair as the daughters of Job.' No, because these are God's New Creation of which so much is spoken all through the Scriptures, and these three are made, I say, out of the 'Old man,' who is called 'the world, the flesh and the Devil!'

¹ The beautiful emblems of the consolations of Job expressed by the three fair daughters, whose names indicate, first, 'handsome as the day,' for it was the uncreated Light of God which had never shone in man's dark heart before; the second, an 'angle,' i.e., the uniting link to attach man to God, bend him to the Divine will, to form one of the triangle, or Trinity in unity; the third is 'the child or horn of beauty'—the youngest and last, completing the Trio in the beauty and glory of the Lord, with the 'Horn of perfect Salvation.' The whole mysteries of chemistry, and the much-sought-after 'Philosopher's stone' of the Ancients, are now brought to view by the Great Originator, who transforms darkness by light, iron into gold.—C. B. H.

Now I think I have surprised you more than ever, well I may, but it is true; God took these three last ones and put them into a burning fiery furnace, and burnt them thoroughly till they were calcined, and then by a drop or touch of the true 'Philosopher's stone,' viz., the Breath of Life from God, they were transmuted as from lead to gold, changed, converted, the 'vile body' passed away and a new body or nature created out of the old—a complete translation; and this is the way that the great Translator—God destroys the 'old man' called the world, the flesh and the Devil. 'Behold I show you a mystery' (says the Spirit by Paul), 'we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye. For the trumpet shall sound, and the dead shall be raised incorruptible. This mortal shall put on immortality, and this corruptible shall put on incorruption. Then shall come to pass what is written. Death is swallowed up in victory.' Then here you have out the 'grand secret' of all secrets, and this work was done in the writer of this or he could not tell you of it.

Well these Divine Three are that 'little flock' unto whom it is said, 'Fear not, little flock, it is your Father's good pleasure to give you the Kingdom'; these are the 'few' that passed through the strait gate and narrow way, and found out 'the way to Life' for all believers, as it is written, 'Few there be that find it'; then these 'few' have found it, and you also may come into it if you will. Now these are 'the living,' and God is their God, and to him the Word said, 'The Lord thy God will raise thee up a Prophet,' i.e., will give thee Wisdom—the Kingdom; 'and to him ye shall hearken,' that is to say, when you are

transmuted, converted, then you, by the conversion and the change that passes upon you by My power, will have wisdom to understand My Word. ['From the operation of evil and the good, the light and the darkness ('Cain and Abel'), 'Seth' is born, i.e., the Hope is 'put' forth, which begets the child, the Spirit of Truth, out of the midst of these two principles in the mind of Zion.'—JAMES.]

And so the Spirit of Truth shall be raised up in the midst of thee My New Creation, and you shall no more hear 'the terrible voice,' nor see the 'great fire' that made you exceedingly fear and quake, so 'terrible was the sight in Horeb' (a 'desert' or 'solitude') i.e., when you were alone, viz., without knowledge, you trembled at my Word and were afraid of My Greatness and Majesty, when I visited you in flaming fire to give you My law. And have not I said, 'Unto this man will I look who is poor and of a contrite spirit, and that trembleth at My Word?' (Isa. lxvi. 2); but you requested that you might not hear the terrible voice of My Majesty again, nor see the great Fire of my flaming power, so I have raised you up a 'Moses' within you according to your request when you said, 'Speak thou with us, and let not the Lord our God speak unto us, lest we die!' and you said well, because your prayer was according to My decree, and I heard your prayer and have granted your request, for you could not bear (in your first state) all My Majesty, therefore have I raised you up My 'meek' Moses. I have put My Divine Life into you-I have drawn My Image upon you, and he shall always speak My words of wisdom unto you; for I am thy God, 'the God of the living and not of the dead'-and now My

new-created being, I the Lord command you as follows (see Deut. xiii.)1:—'If there arise among you a Prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other Gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that Prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him. And that Prophet, or that dreamer of dreams, shall be put to death; because he hath spoken revolt against the Lord your God which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other Gods, which thou hast not known, thou, nor thy fathers; of the Gods of the people which are round about you, nigh unto thee, or far off from thee, from the end of the earth even unto the end of the earth; thou shalt not consent to him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him;

^{1 &#}x27;James' says in marginal note, 'I am a witness of the truth of this Word (Deut. xiii.) in the outward world; for when Zion first came to me at Hope Cottage, we were beset from morning to night with 'visited' characters threatening us with death if we made the Word public.

thine hand shall be *first* upon him to put him to death, and *after-"Wards"* the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of *bondmen*. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is, among you.'

Now, my Brethren of the New Kingdom, here are the commands of our God, first for me, and then for you all. We must not hearken to any dreamer of dreams, by which is meant the doctrines, notions and ideas of the 'heathen' people (under the name of 'Christian') that are round about us, all their false gods must be destroyed, not one of their notions must be let live in ourselves, nor in anyone where we see them; we must not spare, pity nor conceal them, but utterly root them out of our hearts, and stone them with stones wherever we find them, for they seek to draw us away from the Lord our God who has brought us away from them out of the land of bondmen. The stones that you are to use in stoning them (Deut. xviii. 10) are the Words of God, these are the stones which-whenever you see one of those 'Witches' that bewitch the people with their false notions about God-you must directly stone them with, till they perish; 1 you 'must not suffer a witch to live' (Exod. xxii. 18). And should there be any visited characters who have the power of foretelling future events, by the Spirit that is upon them, and they should

¹ The Word to them is as stones hard to break or understand, but we must show them that our Lord has made of those stones Bread, for any that believe in this Truth.—James.

give you a sign or a wonder, and it even comes to pass what they say, yet you are not to hearken unto them, they are of the old world and not of the new; Christ is come, viz, the Supreme Light, and we want them no more; but our God Himself will send such unto us and they will prophesy and seem to say wondrous things, but they are void of knowledge, and these things are done in order to show that knowledge, the best Gift of all, is come, and our God will exercise us, and He has done so with us several times in sending such Prophets to us to prophesy against us, and they have declared us to be 'impostors and deceivers,' and they came (they said) in the Name of the Lord unto us, to tell us to desist from our ways.

['James' says here, 'And I am sure from past experience that I was permitted to "prophesy," etc., to try the people as well as to show me my own folly and want of knowledge; and to demonstrate to them the difference between prophecy and true judgment. And I thank God that He has taken from me that power, and given me knowledge instead; and those of my Brethren that have been deceived by anything I may have been permitted to say, must forgive me as their Brother; even as I am bound to forgive the Spirit that deceived me, for this is what is meant by "forgiving those that trespass against us." This may seem strange, but I know it is true; I could find no peace of mind, night nor day, till very lately, because I accused God's spirit with deceiving me and causing me to deceive others. But my God permitted it for my humbling, and to make me seek a more perfect Gift, and to teach others to do the same.']

But we only laugh, for we see and know that it is our dear Father—our own God—that is playing with us in this way, and we directly tell him that it is no use now to think of frightening us, we know Him too well. And if our dear and blessed Redeemer were to send ten thousand of them, and gave them power to perform 'miracles' before our outward sight; and then when these 'wonders' were brought about, the 'Prophets' should demand of us now to follow them, seeing what they did, or by the things foretold us and actually come to pass; and should say, 'Now you must be sure that it was God that sent us, and that we are directed by Him; so do not refuse to follow us!'

O, we say, we know it is God sent you, that we know well enough, but now you may go back to Him, and tell Him that we only laugh to see the funny tricks of our dear Heavenly Father, as it were playing 'Old Bogey' with us in this way; but tell him we are too old now to be caught 'with chaff.' Take this message to Him; and then perhaps he will send you to pronounce terrible curses and fierce judgments against us. Well, bring your message as you like work, but it will be just 'like water on a duck's back' to us, and we shall only still smile at it all. You don't see how you are hoaxed about by God (we have said so to them in times past), but we see His funny ways and doings; we know that He is

¹ Having the grain, i.e., the substance, in the verification of every simile or hyperbole used in the Scriptures, and seeing every threatening become a blessing by the Revelation of the Eternal essential Love-nature to Zion. How can we be frightened by Love, whatever guise it may take, or however forbidding the mask it may assume? And this is what the letter has been, ever masking the Divine character, till the spiritual knowledge is bestowed; and then 'we needs must love the Highest when we see it.'

Love, and nothing else, and we know He is only joking with us all the while.

Bless you! you have no idea of the sweetness and love of our God; we live near unto Him and we say to Him what we like, and we talk to Him and He to us with such familiarity that you cannot conceive; we sing and dance before Him, and He is quite merry with us and tells us that we (our new-born spirits) are His delight, and He is ours. And He so charms and transports us with His love that we weep often for very joy, to think of the amazing sweetness and love of our dear and blessed Creator, for He has 'created' us for His companions and for His pleasure and joy, and He lives with us constantly, never leaving us day nor night, no, nor never will, for He has said, 'I will never leave thee, nor forsake thee.' No, thou Eternal and neverchanging Lover, thou wilt not, we know!

Well, I daresay the 'religious' folks will think this very strange religion; ah! but this is the 'New Covenant' religion, it is now Emanuel—God with us! We do not worship a God far off, no, but a God nigh at hand; 'the world seeth me not' (says He), 'but ye see Me, and because I live ye shall live also' (John xiv. 16 to 20). And I, your 'Comforter,' am with you and in you. We go to no 'church' or great building to meet our God there and bow and scrape before Him in terror; no, no! these days are passed away with us; our hearts are God's 'holy temple,' there He is, and where He is there are we also; for He now says to us in the 'New Covenant,' 'Henceforth I call you not servants' (but friends); 'for the servant knoweth not what his Lord

doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained that you should go and bring forth fruit, and that your fruit should remain' (John xv. 15, 16).

We have now shown you who is the Prophet that God said He would raise up, that it is 'the Spirit of Truth'; and we have shown you how he is raised up and to whom, viz., to the true 'Israel,' the Believers in Christ in this 'latter day'! We have also shown you the Prophet that the Lord said he would put down, and whom he has commanded us to stone with stones that he die, viz., the Spirit of error that has told lies in the Name of the Lord, whom we must not spare, pity nor conceal. And that you may all fight manfully under this Banner of Love till you see a full end of the Spirit of Falsehood, and become perfectly free, is the heartfelt wish of your affectionate Brother.

ZION, THE PILLAR AND GROUND OF THE TRUTH.

DERBY COUNTY GOAL, July, in the 8th year.

To deny that this subject is proved up to the hilt, from Scripture, in the foregoing discourse, would be an act of mere puerile negation on the part of reasonable beings; yet so possessed are many by their preconceived notions, that without being able to give any valid ground or reason, they refuse the Light, and reject the Spirit of Truth who offers such free blessings and privileges to them. Well, that this was to be is evident from the Word, and Zion has not them to consider in delivering VOL III

the Truth; let the attention be directed to and fixed upon the realities brought forward, and whatever may have taken place (typically), on the earth in former times, the rational mind is compelled to admit that the 'Two Prophets' have been developed now in this very time, and they have the choice as to which they will follow. Never could the mystery or meaning of our being be unravelled before, it has racked the brains of many a 'philosopher' of this outward sphere, but no answer has been forthcoming; no, it must come to the end when God's witness should be manifest, to tell of that Almighty and Glorious Intelligence that called us into visible existence, that when old time should pass away—the night of ignorance—He might fill our hearts with His one love, lighting our spirits from His Divine Flame in Zion, that each should become individual sparks of spiritual and immortal intelligence, united in one bond of praise to the All-gracious Giver, to act in His 'living principles' together with one motive-self being extirpated by the 'new heart and right spirit'in the enjoyment of the promised Good and Peace. Then in this age, while error abounds, the Disciples of the rightful Lord, the 'true Prophet,' must fight with darkness by the power of the New Light, confident of victory within ourselves, reposing trustfully in the safe protection of the All-wise Goodness that has used us (in our order) for the purposes of unchanging Love, that at the Last He might clothe Himself in nature, becoming 'Man' in Zion. -C. B. H. December 20th, year 67.

EPISTLE ON THE SUBJECT OF SATAN'S CROWN BEING TURNED UPSIDE DOWN, AS SPOKEN OF IN JOANNA SOUTH-COTT'S PROPHECIES.

(See 'STRANGE EFFECTS OF FAITH.')

Written in DERBY COUNTY GAOL, July, Year 8.

To Mrs Russell.

MY DEAR SISTER,—Several months have elapsed since I promised to address an Epistle to you, and no doubt it seems to you a long time coming, but I have not forgotten my promise, as you now see,—'Long looked-for is come at last.' And the same might be said of the Revelation itself which the God of Truth has now given of his mysterious Word, through and by me; thousands, and I may say millions, have been looking and longing for this glorious Day that is now begun, and if they have been looking for it, it certainly proved that they had it not in their power to effect or bring to pass the deliverance they desired to see, and it proved also that they were in bondage under the 'beggarly elements of the world.' Yes, there was a veil over the Word that was given through the Prophets all down through time, which the strongest could not remove, nor the most keen-eyed and discerning penetrate, the more they tried to remove the veil, the deeper they have gone into error, and the further they were off from the central point which gives satisfaction. Men have read and studied, and have laboured and striven to attain to the knowledge of what lay concealed under the veil, but to no purpose, after all they could but give an opinion respecting the meaning of the Scriptures, but there was no certainty, and as there was no certainty, the minds of the thinking part of the rational beings, called men and women, must still be subject to incessant labour, toil and pain, continually turning over in their minds this and that saying which they found recorded in the Bible; and the various perplexing opinions of different men upon these sayings.1 Thus the lives of those most devoted to religion and piety have ever been a continual turmoil, and indeed the more strict the persons were to religious observances, and the more conscientious they were in their duties, the more inwardly perplexing would appear to them many things recorded in the Scriptures, and though great numbers of 'religious persons' have affected to be at peace, and would persuade others that they were so (which by hypocrisy has been practised by numerous individuals who would set themselves up as 'teachers' and 'guides'), yet we now know that peace they could not have, for it was impossible for them to get rid of ideas which various parts of Scripture must fill the mind with, and these still strengthened by the writings and sermons of 'great and learned' men, in which they have given their horrify-

¹ It is obvious that while the Bible is looked upon as a Law Book for the guidance and regulation of the outward rational life, that its requirements are beyond the limits of mortal compliance, literally; and those who have attempted to fulfil its provisions in the letter, would not only be in miserable jeopardy of mind, but really deprive themselves of the natural rights of animal existence which the Great Ruler has provided for earth's inhabitants; but here the 'Deliverer' is come.—C. B. H. November 1, year 66.

ing opinions upon those parts of Scripture to which I particularly allude, viz., those which seem to speak of a place of torment after death, and that of endless duration; one serious reflection of the mind upon this, would in an instant dash to shivers the strongest rays of comfort drawn from other parts of the Scriptures, by the most sincere and persevering in duty and religion. The thoughts of those endless burnings in hell-fire, and the doleful miseries to which they believed God had doomed the impenitent, would, in spite of every effort and resolution of theirs, haunt the mind lest after all they themselves might fall from (what they call) grace, and finally perish and be cast into the pit of woe; to which thought they would naturally apply that Scripture, 'Where the worm dieth not, and the fire is not quenched' (Isa. lxvi. 24); which Scripture is in common use among the dismal preachers of hell, destruction and everlasting damnation; but the same, when understood, has in it no terrors, but comfort.

By the 'worm' is meant Jacob (or Zion) in his 'wrestling' and struggling state, before he was—through sufferings—brought to understanding—'Fear thou not, worm Jacob' (Isa. xli. 14). He it was who was called to pluck out the right eye of human wisdom, but on account of his disobedience and disputing with God about truth and error, fell into that state of mental sufferings which, by reason of its fierceness, piercing, destroying, devouring and refining quality and power, is called a fire; into that 'fire' he was cast—'Our God is a consuming fire' (Heb. xii. 29)—but the fire was not to destroy him but the 'sin' in him; the worm died not in the fire, no, but the fire was

the very means of life unto him; the worm lived, yes, and endured to the end of evil, and rose again out of the death into life, which proved that the fire of God's love was never 'quenched,' and also it proved that the fire of love in the soul was not put out, not destroyed, though so severe and doleful the sufferings; 'Many waters cannot quench love, neither can the floods drown it' (Song of Solomon viii. 7). So here, in the Visitation to me, this Scripture, which has struck terror to thousands, and which the 'teachers of religion' use to such advantage in keeping-up their kingdom of darkness, terrifying the people's minds with it, here it is shown to contain a blessing, and to have no such meaning as they attach to it. It certainly foretold of a state of suffering to the 'disobedient,' and it was calculated to strike terror to the mind, and men and women who have thought much on these things, through their ignorance applying it to themselves, have been terrified by it; but it applied only to the one who should be called to the fiery trial, and that hell of sufferings was 'everlasting,' i.e., it ever lasted while the evil existed, it burned until it accomplished its work, viz., the destruction and utter consuming of the 'wicked,' of the sinning principle; it burned till there was no more fuel, as the Word says in Prov. xxvi. 20, 'Where no wood is, the fire goeth out; so where there is no talebearer, the strife ceaseth.'

Now you know, Sister, that I was a tale-bearer, I was a teller of lies like all the 'Preachers' are. I told false tales of God as they all do, and of His ways; so I was put into the fire and burnt until I learnt God's wisdom, till I learnt not to blaspheme, and then the fire of the 'anger' went out, and the 'strife' ceased. Then I entered

into rest, where I live for evermore, and my employment now is, catching the foxes and tying them tail to tail that is to say, I am taking those numerous Scriptures that spoiled the peace of mankind, and am uniting them together, and when these 'foxes' are tied tale to tale, and made perfectly to agree to your comfort, then there isin the uniting of the Scriptures tale to tale—a fire-brand in the midst that will burn down all the long-standing corn of the Philistines, or the long-standing opinions of men upon the Scriptures; 1 for these terrifying sayings on record have crept into the minds of everyone who sought for comfort from the Bible, and in a moment they would destroy the rising beam of hope; and therefore they are called 'foxes that spoil the vines and nip off the tender grapes' (see Song of Sol. ii. 15). But now when you see the Scriptures fulfilled (like the one just mentioned) in the way God planned in His wisdom, viz., in the chosen humanity, Zion, and that the curse is therefore passed away, then these Scriptures can no more secretly creep into your peace moments and spoil your joys. The foxes are taken and tied tale to tale; understand aright my meaning—the Scriptures themselves are not foxes. but men not having spiritual knowledge, and handling the Word craftily and deceitfully, have made them as foxes to the people; 'O Israel, thy Prophets are as foxes in

¹ When the people once see the light, what gratitude will they feel to God and his creature for the taking of these 'foxes,' and what short work will be made of the pretended 'teachers' of the Bible who know not whereof they affirm, and are in reality uttering 'blasphemy' by their unwarrantable use of the recorded Word, and their unfounded 'tales' of its Author, drawn from the mere letter. 'A tale-bearer separateth chief friends,' for these falsehoods ever kept God and man apart at an infinite distance, and made the 'partition' wall between the 'True Light,' Christ, and his humanity, Zion, who were decreed to become inseparable Friends.

the desert; because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar: say unto them that daubed, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it' (see Ezek. xiii. 4, 10 and 11.)

Now Sister, when this 'stormy wind' here mentioned did actually come upon Zion, to throw down the old building, and the wall of the crafty invention of men that Zion was built up with, then the Scripture is understood, and they all fit into the character very well, and the Foxes are tied tale to tale, then the tale told in the Scriptures and my tale perfectly agree; and the knowledge of the Word is obtained because it is fulfilled just as God said, and the knowledge obtained by the fulfilment is the firebrand between the tales. So now you are sure that it is Samson that has done this. Don't you see the 'standing corn of the Philistines' burning? See the smoke how it rises up! They won't have a grain of corn left to make bread of now, no—'man shall not live by bread alone' (i.e., the Word in the letter), 'but by every word that proceedeth out of the mouth of God' (Matt. iv. 4); and that 'mouth' is Zion; -'The Lord dwelleth in Zion'; 'the Name of the City is, the Lord is there!' Ay, and it is he that ties the foxes tale to tale, there was no one could do it till the Lord came, and departed, and then came again, as is signified by the name Samson, i.e., the Lord come again.' 1

¹ For it is in these processes or successive operations of the Divine Spirit in the mind (as Zion shows through all his writings), that the whole of the

Now turn to Luke xiii. 31 and on, and we will show you the old arch 'Fox' of all-'The same day there came certain of the Pharisees, saying unto him, Get thee out and depart hence, for Herod will kill thee. And he said unto them, Go ye and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the third day' (or third operation) 'I shall be perfected. Nevertheless, I must walk to-day and to-morrow, and the day following; for it cannot be that a Prophet perish out of Jerusalem.' Then follows the lamentation over Jerusalem, and the declaration, 'Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord!' Now this Scripture stands for the end (like all the rest); it prophesies and foretells how the Lord should come, not to any city or country, but how he should come to His one Elect or chosen vessel 'Jerusalem,' in a spiritual Visitation; the time being come to reveal the truth of all prophecy. The Spirit in this passage represents how the Lord should be in Jerusalem, viz., in his humanity—the appointed person—and yet should be unknown to the person, because it must be proved that man was dead to knowledge. Herod signifies the 'mountain of pride,' which means the wisdom of man as he stands alone in mere nature, without the Divine Wisdom in him for his Guide; this is 'Herod' or 'the Devil,' who was the builder-up of the old system of

Bible is fulfilled, every Scripture foretold, under various and multiform figures, of one stage or the other of this new-creating Work of God. The inbreathing of the Breath of Life (the 'Son') at the first *into* the dust; its corruption by the fleshly mind and departure, the consequent Fall and death, and then the resurrection to Life eternal.

'Religion' called Christianity, this spirit stands opposed to the Coming of the Lord (according to the Scriptures) and for that reason is called—in the Inspired writing— 'the Devil,' or 'Satan'—the Adversary. The Pharisee that speaks to the Lord, telling him to get out and depart for Herod would kill him, represents the total ignorance of the human mind under the Visitation, and how, through that ignorance (the great error), it opposed the Lord's coming according to the Lord's own plan and word; then the answer comes, 'Go ye and tell that Fox, Behold I cast out devils, and do cures to-day and to-morrow, and the third day I am perfected; for it cannot be that a Prophet perish out of Jerusalem.' By to-day and to-morrow and the third day being perfected, is represented three states of the Divine knowledge brought forth in the mind of the person visited; 'to-day' is the time of faith or belief that the Lord would come and fulfil the Scriptures as He promised, this faith was in Zion long ago, and as he had that faith, so in due time the Lord did appear in him, to the great joy of the believer. This was the birth of 'Isaac,' God gave to Faith the promised and expected Son, and there was joy in the house; so there was at this stage of the work a partial redemption, and Zion thought that his 'war was ended, but alas! it was not begun'; but here was the 'casting out of devils,' and the doing of the cure upon the mind, here was to-day and 'to-morrow,' but this was not the permanent state of bliss that was to last, no, this was Adam in Paradise, this was the Firstborn, but he was born to die; this first 'temple' must fall, it was in the 'second temple' that everlasting

peace was to be established; Isaac must be offered up, and Faith must lose his Son—its Hope; Jesus must die for or through sin—'sin,' i.e., unbelief, kills him and he departs; and how was he to return? Why Charity—'the third day'—said, Well, though God take all away from me, yet will I believe He is able to restore all again; I submit to the stroke, I yield unto death!

This was the 'awful trial'; and so all died, Life was gone from Zion, and he returned unto his ancient (original) 'dust'; but he had seen the Lord, and consequently must die because it was written, 'No man can see Me, and live'—i.e., in the old life of mere reason.¹

We will now show you the mystery of 'Satan's Crown turned upside down,' according to the following prophecy of J. Southcott:—

'Now here's the dart shall pierce the heart Of Satan, to relent.
Or else, I say, no other way
He ever will repent.
Until the Crown do tumble down,
Now see the sceptre there.
Upon his head it must be found,
The dart hangs hovering there.
His head is down, he'll lose his crown;
The Branch is from the tree;
The woman must him sure cut down
When men thy writings see.'

¹ It will be observed how marvellously the Scripture figures (of the one sublime allegory) are linked and connected in the foregoing, of Adam's fall, the 'death' of Jesus, the destruction of the 'first temple,' the birth and sacrifice of Isaac; the work of Faith, Hope and Charity in the mind, or yesterday, today and to-morrow, and how Jesus, the Divine Love Spirit, must 'walk' or work (not rest) in the two first degrees, but is perfected in his humanity—they are one in agreement—in the third.

This is very strange doctrine, to talk of Satan relenting and repenting, but strange as it may seem it is true doctrine; and there is no other way to destroy his power than by bringing him to repentance. But here lies the mystery of it; this is Satan the branch that is here mentioned, i.e., a man in whom the root of all evil is manifested, in order that both root and branch should be destroyed, to fulfil the Scriptures, and 'perdition' be totally demolished so that it shall be no more; but the 'son of perdition,' viz., the man who is made the branch of evil because the evil root is in him, and is thereby named Satan—he, though lost to fulfil the Scripture, cut off, cast out of the Covenant of Grace, and damned, and gone down to the silent grave,—yet rises again from death and the grave, from hell and destruction, a 'Branch in God.'

For he is sent to hell, death and damnation, and is 'lost,' on purpose by the 'fiery trial' to burn the old root out of him, that he might rise a new being. See Zech. iii. 8, and vi. 12—'Behold the man whose name is the BRANCH!' 'I will bring forth my servant the BRANCH.' Now to prove to you that the whole of the Satanic powers should be embodied in a man, in the end when God should fulfil all prophecy, read 2nd Epistle to Thess. ii. 3, 4—here you see it as clear as the sun, that the day of Christ could not come before this took place, the son of perdition must be manifested, must be revealed, i.e., the 'Man of sin,' and this was revealed in John Ward, he was Satan the Branch—the 'Man of sin,' as it is written (John xvii. 12), 'Of all thou hast given me, none is lost but the son of

perdition, that the Scripture might be fulfilled; he it was that was lost, he was damned, i.e., condemned to everlasting punishment by the decree of God. that there was both root and branch of evil, and that both must be destroyed in the end, when God should visit the earth for that purpose, is clear from Mal. iv. 1, which reads thus, 'Behold the day cometh that shall burn as an oven; and all the proud' (i.e., the 'son of perdition,' John Ward), 'yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' Again another Scripture (Isa. ix. 14) says, that 'the Lord shall cut off from Israel, both head and tail, branch and root, in one And Mal. ii. 12—'The Lord will cut off the day.' master and the scholar, out of the tabernacles of Jacob'; that is to say, the evil spirit was the master and the man was the scholar, and both in one day were to be cut off, when the time should come for God to make an utter end of evil, and drive the Satanic power out of his temple, and redeem man—His own—from evil.

Now you must understand that this 'Ward' being appointed of God, as the character in whom to display the power of evil and of good, both Satan and the Lord are in him, therefore the man is called in the Scripture just quoted, the temple of God (2 Thess. ii. 4), in whom 'Satan sits as God, showing himself' (to the man's mind) 'that he is God'; and the man thinking that the power by which he is influenced—to resist the Divine Light—is God, he willingly yields himself up to its teaching, just as a scholar would to a master. 'The law, says "Paul,"

(Gal. iii. 24), 'was our schoolmaster unto Christ.' Why then the 'Master' (the letter of the Word) was the 'Law,' this was the 'Devil' and 'Master' of the mind; and now the time was come that the Devil with all his deceit and craft had entered into his 'Ward,' and there he sat teaching Ward that he was God; so Ward was the Devil's scholar, the Law or letter was his schoolmaster unto Christ-the Spirit. Now the 'law worketh wrath' (Rom. iv. 15), i.e., it worked in Ward until it brought him under its wrath—under its curse; for 'whosoever is of the law is under the curse'; why then, in God there is neither wrath nor cursing, so that 'the law' was the Devil—the 'wrath,' so Ward now having this Devil in him, viz., 'the law,' and he striving with all his might to obey it, thinking that it was God, and finding he could not keep it in all things written in the Book of the law, to do them, then he fell under the 'curse,' viz., 'Cursed is everyone that continueth not in all things written in the Book of the law to do them' (Gal. iii. 10). And this Ward being the limit—the character upon whom the Word must be fulfilled—the curse must fall upon him because he was chosen for the Lord's possession—the 'purchased possession,' and was sealed with the Holy Spirit of promise to be saved in the Lord, i.e., in the

¹ Note by James (C. W. Twort).—Zion had engaged to fulfil the whole law, let him suffer whatever he might; but finding he could not fulfil all its demands, he became a debtor to the law, and the Law demanded the payment, which was death or obedience, fulfilling what is written in another place, viz., 'He that becometh surety for another shall smart for it,' or die the death. But after all, 'it's death that brings life.' It was a 'death unto sin,' viz., all the vain delusions and outward expectations of the carnal, literal system called 'Christianity,' which Ward was endeavouring to attain righteousness by, in strict attention to the Law or letter; but his failure and death destroyed death, or the Devil, the 'natural man,' and he rose again the Spiritual Man Christ.—C. B. H.

'New Covenant'—the 'Gospel,' there it was he should have looked to be saved from the Devil, i.e., from the law and its curse, but he cleaved to the Devil or 'the law' to be saved, which cannot save, but curse and damn only; but he thought that the Devil was God. Now you must mind these two points, viz., that the 'law of sin' is 'the Devil,' but 'the Gospel' is 'the Lord'—the old covenant is the Devil, the New Covenant is Christ; the curse is hell, but the promise is heaven; the Word in the letter is the Devil, but the Revelation of the mystery is Christ, i.e., as it is fulfilled in Zion; the 'letter' is the 'false Prophet,' the Spirit of the letter is Christ, the 'True Light,' and true Prophet, that frees man from sin and the curse of the law (see Gal. iii. 13). The time being now come that Christ must end the law and establish the Gospel, these two powers stood in strife in Ward, because Ward desired to be on his side, but the Devil claimed Ward because he willingly gave himself up to be his scholar, and therefore he claimed Ward as his property, and Ward being deceived by the false appearance, vain hopes, fell entirely under his power; and so the Devil filled him with all unrighteousness until Ward became a little Devil or a demi-devil, or the branch of the old root, and of course root and branch make the tree; and so it is said in the lines before quoted from the writings of Joanna Southcott, 'the branch is from the tree.' Therefore Ward's spiritual name was Satan when the evil fully possessed him, or when the law was so revealed in him that by it he was leavened, as it is written (Gal. v. 9), 'A little leaven leaveneth the whole lump,' and the 'evil being communicated, corrupt Ward's good manners,' so Ward's

name then was Satan, the evil was then perfected in him [because it was the 'fulness of time' for all evil to be gathered together in the one appointed.—JAMES]; he was crowned with falsehood, crowned with pride, crowned with darkness; and is it not written (Isa. xxviii. 1). 'Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are broken with wine,' i.e., broken off from the Lord by the Devil's influence. So that you may see how Ward was crowned, but his crown must tumble down-it was a 'fading flower.' 'Whosoever of you are justified by the law, ye are fallen from grace,' for by the law is the knowledge of sin (Gal. v. 4). Now Ward had voluntarily signed against Satan, designing to give himself only to God, and as he did so therefore God chose him for His possession and told him that he was His for ever and ever, and God sealed him for His own, setting His mark upon him. What think ye if this was the mark that was set upon 'Cain'? I just mention this by-the-bye. Then as God marked Ward for His own as an habitation to dwell in, and this was done with the man's own voluntary will, it was his 'own act and deed,' the 'law had then no just claim upon him; but as there was no man whom the Devil did not claim as his own, he was resolved that Ward should not go easily from him and he would hold him captive to the last; therefore he appeared unto Ward as an Angel of light,1 telling him

¹ It is this false light that animates the literal Christians in their religious works and duties, the 'appearance' deceives them 'by good words and fair speeches'; this spirit of self-righteousness has imposed upon mankind all the mock 'service' of outward 'worship,' and sacerdotal functions, with the burdens

that he must keep the 'law of Moses' to be saved, and Ward obeyed thinking him to be God, and he set on hard to keep the law, and here was his 'sin': now sin (i.e., disobedience), the sinning principle was in the world, in all men, but sin was not imputed to any of them, because there was no law given against sin, there were no bounds set for Satan until this Visitation came to Ward; now it was and never before that God moved Himself to destroy evil and to end the Devil's reign, and establish freedom, the law of Christ. Therefore Ward having signed against the Devil, and God having set His seal upon him, sealing him to the Day of Redemption with the promise of Eternal Life! Ward should have continued in this-his first estate, and not have suffered himself to be seduced by the law; therefore Ward's sin was great, and 'sin' was imputed to him, laid to his account, because he had entered into a Covenant by an oath to serve the Living and True God, therefore he was known or recognised by God. Why then should he have turned to the 'beggarly elements' to be in bondage? Therefore that came upon him which was written (Amos. iii. 2), 'You only have I known of all the families of the earth, therefore will I punish you for your transgressions'; and Isa. xxii. 14-'This iniquity shall not be purged from you till ye die, saith the Lord, for he that sweareth falsely by my Name shall not enter into My rest.' So Ward was delivered up unto Satan, i.e., unto the Law—the 'Angel of death'—as it is written (I Cor. v. 5), 'Deliver such an one unto Satan,

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of carnal ordinances in religion that the people groan under. But in Zion it opposed the 'True Light,' and its malignity was manifested by the contrast, and it made Ward a 'devil' or 'Cain,' the 'Son of perdition,' etc., and all the evil types of Scripture.

for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus.' For this man Ward would insist upon having his father's wife, i.e., the spirit of bondage which was of the Devil, and this Devil or Law was Ward's father, that begat him into the evil; and so Ward committed incest. And now for this the law was let loose upon him with all its curses, as it is written (Ps. cxix.), just so it happened unto him, because this man Ward had 'fallen into the hands of the living God.' 'As he loved cursing so let it come unto him; as he delighted not in blessing so let it be far from him; as he clothed himself with cursing' (i.e., with the law) 'like as with a garment, so let it come into his bowels like water, and like oil into his bones.' And thus it was with Wardthe very man (By God I swear it!) that this was fulfilled upon—because he was disobedient to the Heavenly calling that God called him unto; and so his crown tumbled For now he was in hell, and the 'wrath' of the law abiding on him, all the curses written in the law were poured into his soul without mixture, as it is written, 'In the hand of the Lord there is a cup, and the wine is red; but the dregs thereof all the wicked of the earth shall wring out and drink' (see Ps. 1xxv. 8); and Ward was that 'wicked' because he had sworn unto God, and afterwards fallen from his agreement—broke the Holy Covenant; well might it be said, 'It is a fearful thing to fall into the hands of the living God.'

Now in this very thing, and nothing else, is fulfilled

¹ How plain is this, that it was not *then* the 'Day' of the Lord Jesus, but the night or *day of the flesh*, or of error, which was to be destroyed by the Coming of the Light or Spirit of Truth, to reign instead of the Devil or Darkness.

—JAMES.

the type of Adam's fall, and of Manasseh taken among the thorns and carried captive to Babylon; Zedekiah's eyes being put out; Jeremiah cast into the low dungeon; Daniel cast into the lions' den; Shadrach, Meshach and Abednego in the fiery furnace; Samson taken by the Philistines, his eyes put out, and imprisoned; Jonah in the whale's belly. And the crucifixion of Christ; the denying of Peter, and the betraying of Jesus by Judas, and all the types in the Scriptures, are in this Revelation of God to Ward fulfilled, for all these things were symbolical figures of it.

Then you perceive that this man Ward, under the evil power and influence, was Satan—'the Adversary,' a traitor to God, and consequently a foe to God. was the point; he was deceived, he was drawn into it and made 'Lucifer,' i.e., the Bringer of Light; for now as he was delivered up to the wrath of the law, he was in 'the lake that burneth with brimstone and fire,' in outer darkness, weeping and gnashing his teeth, delivered up to the tormentors. 'Go, ye cursed' (was the sentence), 'into everlasting fire prepared for the Devil and his Angels'; and you know that this 'cursed' one must be 'the Devil.' Well then, let me tell you that it is after all the cursed that is crowned with Life Eternal! That's he of whom it is said, 'He was made sin'—he was made a curse—'for us' (2 Cor. v. 21). This was the poor 'cursed one' unto whom it was said, 'Go, ye cursed, into everlasting fire!' Therefore Ward was truly driven away into everlasting fire to endure the curse, which was hell, death and damnation; and the fire burnt everlastingly, and it never ceased burning till Satan repented—till Ward (the 'natural man')

was made an end of—for the fire was designed to make him repent, and if his crown had not tumbled down, as we show it, he never would have repented or relented. Now, what think you was Ward's crown, i.e., Satan's crown? Why, it was the Promise that God made him in his creation, and which he lost. He it was that knew God's 'breach of promise' (Numb. xiv. 34), because he broke the Covenant, and thereby he became a devil; and now being shut up in prison (the spiritual prison), which is signified by the circle round the Crown, he is lost, and all his pride

¹ Zion particularises throughout this argument his individual name in the world, in order to make clear to men's capacities the extraordinary significance of the freely gracious condescension of the All-wise in taking an artisan member of the community, and fitting him inwardly from birth to go through this mighty Revelation. 'Ward' is the compound of numerous words in our language, to complete their meaning and import, downward, upward, backward, forward and Heavenward; and the Scriptures show it both alone and in combination with the US-' Let us make man in one image,' etc. (see Ps. xl. 5; Ephes. i. 19; 2 Peter iii. 9.) And this wondrous act of Almighty Goodness becomes the more striking and overwhelming in purport, when considered individually in our relative capacities as rational beings, brought into existence and sustained therein from One Source and by One Power; that any one of us, whatever the position or calling or occupation in life, however humble and lowly his station in the World, might have been designed for this unexpected and undeserved (in our own nature) choice and call of the great Designer of the Universe, and have been prepared and named accordingly. But here comes the point, which of us would choose it for ourselves when it involved the consequences of self-destruction, and not only that, but the conviction on the mind of being accursed and abhorred of God, thrust from Him as a devil and banished for ever from the favour of His Presence and Power? Let this be reflected upon by would-be cavillers at the ways of God, and let them see that the apparent 'breach of Promise' made in the Creation of the new internal being of man (such breach being impossible with the unchangeable Deity), was entirely on the crea-ture's part, who refused the offer of God by the corrupt influence of the old belief of Historical 'Christianity' imbibed by tradition in Ward, which crossed or crucified the 'True Light,' Christ, the Divine invisible 'Man.' And by discerning and deciding rightly, in submission to the spiritual knowledge and evidences brought forth by Zion-the only proofs of Divinity-all will be enabled to cast off their old nature, and begin their journey Heavenward; but should they choose to remain in darkness, they can but go devilward. For John Ward was the old earthly or 'natural' man, and Zion Ward is the 'New Man' or 'Lord from Heaven.'-C. B. H.

is tumbled down, i.e., his self-will, as the word by Joanna says, 'Draw the circle on both sides; let the cause be fairly tried.' . . . 'Now, here's the dart shall pierce the heart of Satan to relent.' 'His head is down; he'll lose his crown.' He lost the crown of Life, the Promise was for ever fled away; all was over with him, and he just now saw nothing but a never-ending eternity of woe for him. So in this you may see how the above lines are fulfilled.

Now he was exiled from the eternal Providence, and he began to ponder upon the days that were past, which he judged could never return, for how could he 'call again the day that was past?' 'Oh, that it was with me as in days or months past, as the days when God preserved me' (take notice—he was not now preserved, but was an outcast), 'when his candle shined upon my head, when by his light I walked through darkness' (Job xxix. 2, 3). It might be said here, 'But this is Job's experience!' but it was Ward's, poor Satan, in this stage of the Divine work, for what is written of Job (which signifies 'he that weeps or cries') was a prophecy of this. The chapter describes the state in the Spirit, or the Spiritual state of happiness and bliss before the Fall, or Adam's day in Paradise, when the 'living soul' was infused or spoken into the humanity by the Breath of Life. Then Satan began to relent, i.e., to soften and melt when he thought on the day that was past,1 and remembered how he de-

¹ All Scripture characters and names are so many different figures of one stage or another of the Revelation of God to Zion, and each is the Name of the Lord as He becomes man. You see here Job, Pharaoh, and Satan identified, and just previously the combination of representations of the Fall, under the various incidents and names, for spiritual fulfilment in the end. On the 'day that was past,' see Epistle of December 27th, year 10, Vol. I.

lighted himself in God, and walked with the candle of God in his soul, i.e., the Light of the Word, which was the 'earnest of the future glory'; and, beginning to ponder—even though in hell—his heart began to soften, to melt, and to give way, after being as hard as ice itself and as cold as the frigid zone. He 'remembered God afar off and wept,' as it is written (Ps. cxxxvii. 1, 2), 'We wept when we remembered Zion, and hanged our harps upon the willow in the midst of Babylon.' Then he remembered the Promise that was made him long ago, and now he turns towards the Promise and boldly demands of God to fulfil it to him, and this turning is repenting; he claims the Promise that God made him when he sealed him for His own.

And now the Eternal Light came to him, and he saw clearly for what reason he had been so darkened and hardened—that it was to fulfil the Scriptures, as is said unto 'Pharaoh' (the name signifies 'that disperses and that discovers,' also 'a revenger and destroyer') in Exod. ix. 16, 'For this same purpose have I made thee to stand' (so the Hebrew reads), 'to show forth my power in thee, and that my name might be declared throughout the earth,' i.e., I hardened thy heart when thou disobeyed me, in order that my power might complete destruction; but know it is written, 'Thou turnest man' (i.e., 'Adam') 'to destruction, and again thou sayest, Return, thou children of men' (Ps. xc. 3). And when thy destruction was complete, that thou mightest know there is a God, and mayest acknowledge my power and confess MY NAME, then I raised thee up again; and he that was first crowned with the Promise and lost it, and was forsaken of God, cast out

and hated, and wore the 'Crown of thorns,' and was crucified, now rises in a new body, i.e., in a new Life; and he that was called Satan before (because the evil power possessed him) and endured all evil, now his name is 'the Lord' upon the same principle, because the Spirit of truth and light is in him, the evil power being cast out, which is called the 'Prince of this world,' as it is written (John xii. 31), 'Now is the judgment of this world; now shall the Prince of this world be cast out,' meaning the sinning principle, which as a powerful 'Prince' ruled in the human nature through ignorance. But now the Promise of God, which is the 'Woman,' having been brought to his mind, she stood up against the decree of the Law, like Esther in the Court of Ahasuerus when her kindred were condemned to die, and the Promise of God reverses the decree that consigned the soul to banishment and death; and just as it is represented Esther delivered Mordecai and all her friends, so the Promise of God delivers man, and as all those that conspired against the Jews were then delivered into their hands to do as the Jews thought fit with them, it means that the 'Law' of God-as it stands in the letter of the Word—which stood against us with threatenings of punishment and death, and with everlasting banishment from God through being 'sinners,' is now delivered into the hands and power of the 'Overcomer' and 'Prevailer'—Israel—to do with all the Word

¹ That was the picture drawn by inspiration of this very thing as though it had taken place.—James. (See printed book, 'Letter to Members of House of Commons,' p. 21.) The design of the beautiful allegory is evident from the meaning of the names, thus: Esther—'hidden or secret,' the Wisdom of God, ever concealed under the letter of His Word till this visitation to Ward; Ahasuerus—a Prince or Ruler, as explained above; and Mordecai—'contrition' or 'bitter bruising,' showing the repentance of the human nature after its bruising.

of figures, types and symbols, as he pleases, because by passing through the fiery trial and *enduring* the 'curse' written in the Word, he has paid its demand, and now the Word is his property, for this is what he was heir unto, 'An heir of God, and joint-heir with Christ' (Rom. viii. 17).

The glorious invisible Light, the Spiritual Word, was his if he paid the debt, and by his sufferings he paid it. Therefore God—' the Word'—is his property, and by giving forth the spiritual light of it he creates a new world, a spiritual world-universal light and spiritual intelligence upon the written Word (the Bible, and all other inspired writings), which was all mysterious. Now this proves the doctrine of the Brahmins to be true and given of God by inspiration, as much as any ever given. They say that there is One Sole and Supreme Being whom they call Vishnou, and that his first and most ancient production was a secondary God named Brahma, whom the Supreme God formed out of a flower that floated upon the surface of the great deep before the creation of the world. And that Vishnou afterwards, on account of Brahma's virtue, gratitude and fidelity, gave him power to create the Universe. Now this saying or doctrine of the Brahmins was a prophecy; it was the Spirit of God that spoke it by them, to foretell what the Sole and Supreme God would do in the end.1 We have in a former Epistle 2 shown what the flower was that floated on the surface of the great deep, that it was the mind of a man striving to find out the

² On 'All things work together for good' (as a text), see the Original, written this (8th) year in Gaol, Vol. II.

¹ How limited are the notions of the people called Christians to restrict the Spirit of God to the nations of the people called Jews only! They might as well confine the breezes of the wind to one quarter only.—JAMES.

mysteries of the great deep and hidden Word of God, but upon the surface (or outside reading) merely; and the Great and Supreme God took this person's mind and, by shedding a portion of His own Divine Life into the mind, begat or created his 'beloved Son,' whom the Europeans call Christ, or Jesus Christ; but the Spirit, by the mouth of those people just mentioned called Brahmins, speaks of it in the past tense, as all the Prophets in the Bible speak, yet it meant the future when the fulfilment should be. The flower floated upon the surface of the great deep before the Creation of the world; the Spirit meant before the creation of this 'world' of New Light that is now given upon the Scriptures and all former prophecy; and Brahma having been virtuous, grateful and faithful, as we before described, in the work that was appointed him to do, viz., to fight with the evil principle or the spirit of darkness that was in the law or letter of the Word, and to overcome it, then to him is given power to create the new universal religion which all will follow in the future generations, and he creates it out of the Word that is on record, by explaining it as the Great Sole and Supreme God—who is his Father and Creator—intended that it should be understood in the end. For this work, then, Brahma, or 'Jesus Christ'—the 'New Man'—is now come, formed in the human mind, created out of the flower or essence of the human mind, as we before have said.

Now we make no wonder at these things being strange to the ear, because it is that new world, or 'new heaven and new earth,' that God said he would create in the end, when in the character, or being appointed, he should destroy and burn up the old world, which means the old

1 righteousness' (see 2 Peter. 111. 13), which we :alled 'Christian') have understood in a lit nd have said that the great visible globe is to ip; but you must know it is not so; they I derstood the spiritual and true meaning of it, a' is now here to tell you the truth of it, and one who could know, he being created in the , and having power (i.e., knowledge) given him orth the new world to your view, into which iter if you will, for 'Whosoever will, saith and the Bride' (viz., Brahma), 'let him come f the water of life freely' (Rev. xxii. 17). r we shall certainly prove that God was wit in secret, however barbarous and uncivilised, to rophecies of the future time, and that he has nfined to any one nation or people on the e been with them all, ah! the most savage na hem dreams, visions and prophecies of the J m of Christ in various ways; but the 'lea

more understood them than they have under

he was created; and he fell from it, and then had to fight with the 'Titans,' i.e., the 'Powers of darkness'; and he fought and conquered his own and his Father's enemies, and the enemies of man; and for his virtue, gratitude and fidelity to his Creator—God, the Supreme has given him the Spiritual Light of the Word, which no one could have but him, for it was God's plan and decree; and who then could have it otherwise? And we inform you that it is this very 'Brahma' that is now writing this, and he knoweth that he saith the truth. We are very well aware that this will cause some folks to stare and look aghast, but let them overthrow it by Scripture if they can, and then they shall count the writer as 'blasphemer.'

But we will bring a little of the doctrine of the great Zoroaster before you, and see if you can let that down, for all our 'Divines' count him a great Philospher and a man of great learning; so he was, but indeed the 'learned' have not understood his doctrine, for it is just as mysterious as the Bible. He says there are two Gods contrary to each other in their operations, one the Author of all good, the other the Author of all evil in nature. And before we proceed further here, we ask does not the Scripture say the same? Is not the Devil called emphatically the 'God of this world,' who blinds the understanding? Certainly he is, and this is the one of whom Zoroaster speaks, who is

¹ How evident now is the Wisdom that has so acted, to stumble the pride and self-knowledge of man in his ways. God's ways and nature are quite contrary to natural thinking, both in his choice of an Instrument to explain, and the agents He has employed to record his Word of Inspiration; not such as the wisdom of the world would approve, but according to the decree of the Supreme, who 'delighteth in the humble, and despiseth the gain of oppressors,' who by their outward 'learning' and ecclesiastical pride would dominate over the poor and ignorant, whom the Great God exalts.

the author of all the evil-mind, in nature, and what is meant by 'nature'? It does not mean the great visible universal world, as the 'learned' think, or as Zoroaster himself might have thought or imagined, for he was but a mere machine as all the Prophets were, and without the Supreme Intelligence. You must look—when you read the Prophets and those called the 'Heathen' Philosophers, and indeed all the inspired writers—at One behind the scene who was speaking in mystery through those, viz., the Spirit of God, who was by them foretelling of the end. 'nature,' therefore, is meant the very human nature, the microcosm or little world—a man in whom the Good God, who is to rule in this latter time, was to show Himself, or manifest His Glory or Light, which Good God or Principle is called 'the Gospel,' or, in other words, 'news' or the 'Good saying'; therefore Zoroaster is quite right, these two Gods are two great Powers or Principles, which are called the Law and the Gospel. The law ministered death (see 2 Cor. iii. 6, 7), and was the 'evil saying,' not that it was so in itself, but is holy, just and true; but men being ignorant of the good that was concealed in it, made use of the shell for their 'God' and not the kernel; that is to say, they set up 'religion' on the outside 'letter' of the Word, having no knowledge of the spiritual sense of it, and it has been the author of all evil among religionists, causing men to set up Popes and Pontiffs, Bishops, Kings and Priests, taking the Word literally, whereas Christ the Spirit of Truth from God must be all these to us. And all that is said in

^{1 &#}x27;And such trust have we through Christ to God-ward' (2 Cor. iii. 4), that we are delivered from the bondage of corruption into the glorious liberty of the Sons of God, for it is only by denying the letter and receiving the Spirit

the Bible of Kings, High Priests, Bishops and Lay Priests are mentioned as types, and did prefigure forth Christ in his spiritual kingdom and dominion that he should have over spiritual human beings, when he should come to reign. So this 'God'—the Author of all good—and the God—the Author of all evil—both have been travelling on to-Ward their destination from eternity, which was the human being ('Ward') who should appear on the earth at the time that both these principles were to be manifested in that very human nature, who by eternal Fate was appointed for it.

For never yet were either of those principles manifest, one to be the Author of all evil and the other the Author of all good, neither could they be till they both met in the being appointed for their reception, and in whom the combat between these two great Powers was to take place, where, in the end, the evil God is defeated and cast out. and the good God, or Christ, the good Principle, reigns without a rival. The good principle Zoroaster calls Oromazes, the other the Demon Arimanius; he says, One resembles Light, the other Darkness and Ignorance; there is likewise, he says, a middle God between these two, named Mytharas, whom the Persians call the 'Intercessor' or 'Mediator'; and this middle God (we say) is the knowledge that the human being gains of all mysteries by the meeting of these two Powers in the soul, and by the terrible war and strife, for each Power strives to hold the man captive.

Now he is taken by the evil, then fought for and

herein manifested, we can become spiritually-minded to taste the kernel and leave the shell. On this see Epistle of February this year (the 8th), Vol. I.

rescued again, and at last the Good God conquers the evil, and then the Devil is no more; and by these conflicts of the invisible Powers, who meet in opposition in the region of the mind, the mind gains the knowledge of the Word, and the knowledge is the middle God, the Mediator and Intercessor; knowledge gained by experience of the contention mediates between the two contending Powers, reconciling them and making them one. Because first the soul is taken captive by the evil God and is subjected to his power, and the soul is ignorant, and thinking that his master is the good God is deceived by him, and hopes that he (the 'Law') will—if he can but obey it in all things make him happy; then the Good God—the Gospel or the Light—rises again in the darkness and fights a desperate battle, when (as Prophet Nixon says) 'many a knight was slain!' 'England' (says he) 'shall be three times won and lost in one day; and a miller with three thumbs shall hold three kings' horses while this battle is fought'; for it is of this battle the Spirit by the Prophet Nixon spoke. And who is this 'miller'? I recollect also his name was to be Peter; now we will tell you about this funny thing in 'Nixon's prophecies,' which have puzzled the heads of thousands of people, and none could understand them; it is a very simple thing, but too deep for mere man to find out; but there is a God in Zion that revealeth secrets.

The miller represents the human being appointed by God to grind down the mysterious Word fine, so that the people may understand it and digest it spiritually, that's the miller! And now for the three thumbs, viz., three perfections, so in the end there was to rise up a Priesthood with

'Urim and *Thummim*,' i.e., with lights and perfections; well, the miller had three thumbs, or was to have when he should appear, one was the evil come to perfection, spiritual and invisible evil, and the Good Principle or God coming to perfection, both to be manifested, and by these two fighting, as we have said, perfect or spiritual knowledge of the Word is obtained; so here are the three thumbs.

And why should his name be Peter? Because he is a 'stone,' hard to break but good for a foundation, because he is faithful; in him is the 'Rock,' i.e., the Visitation of God, on which the 'Holy Catholic Church' is now built, and the 'gates of hell shall not prevail against it'; that's the man of whom Nixon speaks and of whom the Bible speaks; he works at God's Mill, nay, he is God's Mill as well! Now this miller was to hold three Kings' horses while the soul of the man is contended for, who is named 'England' or Angel-land, which should be three times won and lost in one day; now Peter himself was the horse or horses if you please, singular or plural will do because it is all one—and I have shown you how the three Kings ride him in their turn, one time the evil King rides and has him in his bridle, then again the good King (Light and Truth), and then last of all, when the battle is fought and the evil is conquered, Knowledge makes them friends again, and brings in perfect peace, making both the evil God and the good God one being, because they by their going to war with each other brought the knowledge of the mysterious Word, written in all ages, to light. Then I say, this King, viz., knowledge and righteousness, rides the horse. i.e., the human nature 'Peter,' ever afterwards. Now Peter, while the battle was fighting, held himself-stood still till

the end, to see the 'salvation of the Lord'; so he held the three Kings' horses, which was himself, while England, i.e., himself again (because 'this man' is 'made all things, you must know, to all men'), was three times won and lost in one day; observe it does not say three times won and three times lost in one day, but thus it stands:-First, the Great Eternal One God—the Great Source of all good—the Source of all sources—breathed into the Man the Breath of Life, created him, and put him into Paradise (for this same 'Peter' is 'Adam'), then came the evil God and fought against the good and 'marred God's fair creation' and took Adam captive, and he fell and was lost, he went to sleep oblivious to all, and was as though he had not been; then again the good God (i.e., 'Eve') was brought to him, and the good principle fought and conquered, and is not here three times won and lost? The evil fought and took him, and he was lost, then the Good fought and took him, and he is found; so here is this mystery solved which so many 'learned' and unlearned have given their opinions on, but could not understand, it could not be known, it was not for anyone but the one appointed, or they would have understood it. It might be said to me perhaps, 'Who art thou? Whom makest thou thyself?' Friend, I make myself nothing, but God has made me something out of nothing; I have not made myself, it is God has made me, and you cannot unmake me I well know, or else you would.1

¹ Vain are the attempts of mortals to frustrate the decrees of Omnipotence, who in Love breathed into the 'dust' His own immortal nature, that the 'Holy Thing' (Divinity) might be born into the world through the human nature. It is worse than idle for mere envy and jealousy to stand against this Divine order or ordination; where the pangs of this childbirth were endured there the Life is, and none can move or alter 'Zion,' 'where the Lord visiteth,' and God the Word dwells.

But we will now finish what we intended of Zoroaster; he goes on from speaking of the middle God, and says, 'The Magi add that Oromazes is born of the purest Light, and Arimanius of darkness, and that they make war upon one another; and that Oromazes made six genii, viz., Goodness, Truth, Justice, Mercy, Wisdom and Joy.' this is very true, for all these were in the 'Breath of Life' that was breathed into Adam from God; the Good Spirit or Principle wrought all these in nature, and this was Adam's state in Paradise. Then he says, 'Arimanius made six others to oppose them, viz., Malice, Injustice, Falsehood, Folly, Cruelty and Sadness.' Mind, Arimanius is 'the Law,' and Oromazes is 'the Gospel,' and the mind by turns was possessed of both; these six evil genii overcame Adam in Paradise, rising up within him, and threw down his Palace or his Garden of delight, and 'Paradise was lost'! because these six were hidden in his nature, and not destroyed till after his resurrection or restoration; both day and night stood in Adam (spirit and dust, earthly and Heavenly), but neither manifested until the conflict or war brought them to view; therefore Zoroaster says, 'that there were four-and-twenty genii created and put into an egg' (meaning, say the Ancients, the earth, i.e., the man, he was the egg), 'but Arimanius pierced through the egg' (or shining egg), 'and immediately evil was blended and confounded with good.' 'But there will come a time' (he adds) 'appointed by Fate, when Arimanius shall be entirely destroyed and extirpated; the earth' (man) 'shall change its form and become plain and even, and happy men shall have only one and the same Life, language and Government.'

Now as there are twelve hours in the day, and every VOL. III

hour signifies a genii, angel, or spirit, the twelve hours of the night signify the whole of the evil power which the 'Law' engendered in the human mind, and while the Law reigned it is called 'night'; the same in the day or Spiritual Light—the Good,—for God created both in His creature the 'egg' or 'Adam,' because the operation of both should produce one Supreme Good at last. Arimanius pierced through the shining egg and immediately evil was blended with good, i.e., in Adam, and there was confusion and the Fall, for Adam was that 'Babylon' you read of in the Book of the Revelation to John; and when he fell the fall destroyed the evil genii, and Adam rose in the good. So then Babylon was 'found no more' at all, and then Adam praised God for the evil because by his sufferings it brought him back to Paradise; it made him see that all was spoken of and foretold in the Word of Him; and he could not enjoy the Good unless he went through the evil, so that the evil and the good was and is to him, one Good. Therefore the two Great Powers being now one, the human nature bows before God, casting down his crown before Him; here are the twenty-four elders you read of in the Revelations casting down their crowns before the Light, which is called the 'Lamb,' i.e., the Son of the old sheep or 'ram'—Adam.1

Therefore the Law and Gospel is Adam and Eve when both these are revealed in one person by the power and

¹ For it is 'he that suffers must be the judge' (J. S.), and Zion or Adam was the Ram caught in the thicket, viz., the mystery of the Word, and was made an offering of instead of Isaac, or the Lamb; that is the Light of God was saved, but the Goat or Ram (the darkness) died. But the Lamb is the 'Branch' out of the 'dry tree.'—JAMES. 'Satan's doom shall so come round to be the ram at last' (J. S.), showing how the old nature must perish, for the New Divine nature to arise out of it, and so the Lord Jesus is risen from the dead, or old 'Adam.'

working of God; so 'Adam' is manifested in the human being, in whom the Word is revealed in its power, first as the 'Law' and the person endures the 'curse of the Law' in his Fall:—'Adam was first formed, and then Eve.' Then when the man-by the Light of the Holy Spirit coming unto him in his misery and 'fallen' state, and enlightening him to cast off the 'Law' with all its fetters that bound him-puts on freedom and liberty, 'glorious liberty,' the New Covenant of everlasting peace, and sins no more (the sinning principle being destroyed), this is 'Eve' the Promise. notice, you read that God took one of Adam's ribs when he was asleep, and made a woman of it and brought her unto Adam; now you must understand, as this wonderful Visitation came to me and I went through it all, I therefore have the knowledge of it by the power of God; when God called me at first, he was pleased to promise unto me His Eternal Kingdom-Life Eternal! and that I should be redeemed from death, hell, and the grave. Now this, at the same time (though I did not know it then), was as much as to tell me, and was telling me plainly, that I should fall into that state of darkness, etc. This Promise then was my Eve (my Rib), and it was hidden within me [The rib was covered with the flesh spiritually, as the ribs of the body are literally.—JAMES]; and 'Life' being promised to me by God Himself, I was eager to run for it and obtain it, but I ran contrary, for I followed a Visitation at that time, which was given through Mary Boon, who taught us to keep the old 'Jewish Sabbath' and follow most of the principal laws of the old Jewish ritual or service, which I followed with all my might that I might obtain that eternal life that God promised me, thinking it absolutely necessary that I should

g sealed upon my heart and mind, my 'Eve' in he forbidden fruit and gave the fruit to me, a the cause of my Fall—out of the bliss I had for on, viz., Paradise, which was next to the even itself—into the 'Hell' of sufferings that ribed in several works of mine (so shall not an here particularly), which was the 'deep sland-the 'caverns of silence'—the place or state,' which is indescribable, it cannot be describers, but the Scriptures speak of it in numerous so do all prophetic writings; from which transegan to awake, I saw my Eve in full statu re me—that is, I saw the Promise of Eternal had made unto me, saying he would deliver

Then I saw that in the Promise that was made told my Fall into that dismal state, and I then he Promise, and my Eve became my true 'h ed, though first she was the cause of my mi

h and hell, and the silent 'Grave' with its av

gloomy shades.

had I not been so wonderfully elated and encouraged by the immediate promise of God, I should not have urged on my way as I did, I should have been easy like all others, but having Life promised me I was determined to obey all, that I might not miss it; so my 'Eve' was the cause first of my woe and pain, and when I had eaten the forbidden fruit and fallen, and my eyes were opened to see my dark state—death and total destruction—my 'nakedness'; I thought why was I promised Life since it has led me into this death and banishment from God? It had been well with me had Life never been promised me, and that I had never tasted of bliss, than to have 'tasted of the powers of the world to come,' and now repentance I cannot have! (see Heb. vi. 4, 5, 6).

O who can imagine what were my feelings when I was forced away by the Angel of God's power into the gloomy regions of the dead, never, never to know life or joy any more—as I felt! Then you see, in this thought was implied the words-or in my thought that it would have been better had I never been promised or known anything—it was said, - The woman thou gavest to be with me, She gave me the fruit and I did eat'; so here the man cast the blame on God and on his innocent Eve! Yet after all She it was that brought me up out of the low dungeon of gloomy 'Hell,' and now She is my 'help-meet,' continually helping me to the Good. Now you see I—Adam—was made of the dust, but my lovely Eve came forth out of God Himself; She is the Promise, 'She is the Lord our Righteousness,' and She lives in me-Adam-and is with me-my 'Comforter' (Jer. xxiii. 6, and xxxiii. 16).

Now you must understand, that the Word having come

to me in its power, first the 'Law' and afterwards the 'Gospel'; and the essential Living Word—in the first operation or power called the 'law which ministers death'being incorporated with the soul's essence or spirit, the Word was then 'made flesh,' so here was 'Jesus' or 'Adam'; then this state must pass away, this state must die, so I fell and died to that state by means of the sufferings of death and hell, and the Grave of darkness; then the Promise which was written upon my heart, but disappeared quite, so that I saw or remembered it not-it was gone and fled for the little while that I lay in the Grave—returned and brought me to life again—to the Spiritual and Eternal Life. And now the Word in the spirit and life, which ministers life and immortality, being now incorporated with the soul's essence, forming one mass—this is Eve, the Mother of all living, or Christ is come in the human form, formed in the mind. [Called Christ's Mass or Christ's body.—JAMES.] We speak not of the outward and visible body, but of the inward and invisible being 'renewed in the spirit of the mind' (Ephes. iv. 23), 'renewed in knowledge after the image of the Creator' (Coloss. iii. 10); this is that mystery of which the Spirit spake by Paul, that was 'hid from ages and generations, but now is made manifest in his Saints' (viz., Adam and Eve in one, or Christ Jesus), 'to whom God would make known the riches of the glory of this mystery, which is Christ in you, the Hope of Glory' (see Coloss. i. 26, 27).

How could 'common' sense suppose that God did literally cast a man into a deep sleep, and take a rib out of his side and make a woman of it? No, it was not so; you are told in the Scripture just quoted it was a 'mystery,' then it was not to be understood in the literal sense, there was a hidden meaning in it under the outside reading, which could never be understood but by Adam himself, who was the subject of it; and he is now the writer of this, in company with his Eve—the 'New Jerusalem'—the 'Free Woman'—'Mount Zion!'—'which was above,' but is come down and is now kere, 'the Lord is here,' and 'is the Mother of us all.' So then Brethren, we are not children of the bondwoman, but of the free.' Read Gal. iv. 26 to end.

The Word in Gen. i. 21 says, 'And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs and closed up the flesh instead thereof.' The mystery of it is as follows:—first we must observe that the Word written in Genesis is not a history of events past, but is foretelling of a future event; Adam is the first man in the Kingdom of Christ, the man whom God creates anew, 'a living soul' and then 'a quickening spirit'; by him begins the reign of Light and Truth here on earth, and as we said before, 'Adam' is now here!

This is *one part* of the 'mystery that was hid from ages and generations,' and because *it was* hidden of course it is now a wonder and an amazement to those that hear it, of which we are quite aware.

The 'deep sleep' signifies that God withdrew all spiritual life and feeling and understanding from the man,

¹ Who came forth from Newington Workhouse, outwardly as a 'pauper,' on the 30th November 1828 (the 3rd year of New Date), to speak the one undivided Truth wrought within him by this mighty invisible operation of the Great Spiritual Divinity. The whole process so devised as to stumble the self-wise, and put to shame the pride and arrogance of the 'great and learned' of the world. Herein is the coming down of God plainly evident, and what joy to those that hear the Voice of the Son of God in his humanity, the Wisdom and Love-power that speaks such words of knowledge, peace and comfort to the lowly.—C. B. H. November 30, year 66.

and he fell into a morbid state of total forgetfulness of Spiritual Life and feeling, or in other words, 'God ceased to work' in him, and there was 'silence in heaven' (Rev. viii. 1). God took his bone away from him, i.e., he took the Good away, he took the Promise away that he made him of Eternal Life, and God caused his mind to be wholly darkened with the evil or fleshly sense of the Word, so that the flesh filled the place where the Spirit—the 'Bone' or 'rib' was. The Divine Life was wholly gone, and the Spirit—the Promise—returned to God that gave it, while Adam returned to his native dust, i.e., to total ignorance, to blindness and entire forgetfulness of all Life that he had, and was spiritually as dead as a corpse is literally dead to any knowledge of what is passing around it, and this is what is meant by God taking away a rib and closing up the flesh instead thereof. Here then is the perfect and simple truth of the Word; where then are all the teachings and preachings of men upon the Word of the Lord, I mean the written Word, the Bible? It is all null and void, all their wisdom and learning is proved foolishness, and must all perish; for the new world appears, and those that reject this New Light reject not man but God, and they that persecute, persecute the Spirit of Truth, which is God, they reject and persecute the 'Heavenly Dove,' and we would advise them to lay these things to heart, lest they be 'found fighting against God.'

But you, my Brethren, who see this Glorious Light and submit to the Righteousness of God, believing in this Gospel of His Grace, your happiness and bliss is great from the following certain knowledge and considerations. First, you know it is written, 'Where no law

is, there is no transgression.' 'Well, it may be asked, what do you infer from this; was not the law of God given from ages and ages back, and as men have not kept it, are they not transgressors?' Why, the Word might have been given then to men and women by the Spirit, to record, for ages past and from eternity, but, Friend, it was given to stand for the end, the Word was only recorded on sheepskins or parchments, or leaves of trees, or on barks, or on paper in later ages, or on what it may, so the Law was given; but we inform you that the Law, or Word, 'which is God' (of which the written Word inscribed on those things we have mentioned, was only the image or figure), the essential Word, which is in reality the 'Holy Law,' was never written upon the 'tablets of the heart' until now; this could not be until the 'latter day,' as it is written in Jer. xxxi. 33, 'But this the covenant that I will make with the house of Israel. After those days' (meaning those days of affliction to Adam, in his fall), 'saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.' Now this means for the present time and for no time prior, therefore though the figures of the Word-which in the end must become man-were written on parchments, etc., etc., and at last made into what we call books (but, by-the-bye, are not the Books, or Book, but an image of the Book of God, which is the human soul); though I say the Word was so written and men set up religion upon it in every nation, according to their notions; yet none, no not one, has ever broken God's holy law, not one of them ever committed sin; and why? We answer, because they never had the law given

unto them and written upon them by the power of the Great Lawgiver-God, therefore they could not break it.1 They had not 'the Law' because they had the record in their houses, written on parchments, or in a Book, and because they had in their ignorance put themselves in a religious posture (as it were), to walk, think, speak and act, by it, and make it the 'rule of their life' as they say; and then, because they did and could not keep it according to their notions of keeping it—but the strictest came short of it—to think they were 'sinners against God!' and 'transgressors of His holy law,' because their immoralities or imperfections would break out, in spite of all their endeavours, and spoil all their notions, throw down their buildings, and render abortive all their doings; then they were 'poor lost sinners,' and unhappy indeed have the lives of numbers been from these notions; whereas in reality the Law had nothing to do with them, nor they with it, nor did they understand one single word in the record, and consequently were never 'sinners' at all, no not one of the whole race!2 'Good God!' says one. another, 'Here's a sweep! Why we thought we were all

¹ As a 'Book is folded up' bound together and covered in, and the contents cannot be divulged nor its knowledge imparted till *opened* and read and understood, so with the Book of Life in the human soul, ever a mystery till Christ comes to unlock every door and put back every bolt. Consequently all *forms* of 'religion' founded on imaginations and bare *records*, are but *shadows* and baseless assertions, devoid of all *spiritual* Life, for 'the Book' was closed for want of the Key.

² What a mercy to have the *Law-book* so *disposed of* for mankind; how will they rejoice to be free from its seeming arbitrary injunctions, and peace and unity of mind be gained, which was impossible while they took the Bible literally as addressed to the animal race. In the School Board elections of this country, what endless and unprofitable controversies, and bitter animosities arise from this very cause; and behold they profess to *teach the* Bible when they have it not, but merely the Book of figures, relating only to spiritual matters, the coming of the *invisible* 'Messiah' in visible humanity.

sinners ever since Adam ate apples in Paradise; our "great men" all told us that our first Parents disobeyed God's command—not to eat of the fruit, and they fell, and so we have all been sinful ever since.'

Yes, we know very well that this is the tale they tell; this tale was taken out by the Missionaries some time ago to the American Indians, telling them how all mankind are sinners; and one of the Missionaries discoursed to them of Adam and Eve's disobedience in eating apples off the tree which God had forbidden them to touch, and so all the race became sinners. And after preaching his 'Gospel' to a large assembly, when the sermon was ended, one of the Indians stood up and gravely thanked the Gentleman for coming such a vast distance as from Old England to tell them such a tale. And he regretted, he said, that their nurses had not taught them any such 'old woman's tale' to tell in return; and he certainly thought himself that Adam and Eve were both to blame, because it would be far more profitable to make cider of the apples than to have eaten them. And after thanking the 'Missionaries' they quietly departed; and we heartily wish that our European folks may be as wise as these Indians, no longer to hearken to the old stale and wornout stuff, which is not true but false. For none, we declare, could be sinners till the 'law' was given in power, sealed and written in the heart of one appointed for that purpose, which one is 'Adam,' and 'after he believed he was sealed with the Holy Spirit of promise, which was the earnest of his future inheritance until the redemption of the purchased possession' (see Ephes. i. 13, 14), i.e., until his own redemption, for he is himself God's purchased posses-

sion. Then after this law was given unto him (and the earnest, viz., the Promise), he broke the Covenant by eating the forbidden fruit, eating of the 'tree of the knowledge of good and evil'; he ate 'of the law, and so fell from grace' (Gal. v. 4), as we have said; and when the sin and disobedience is committed, and the Fall and all the sufferings takes place, then the resurrection again to life is the New Covenant, the fixed and unchangeable and everlasting Covenant, the Melchisedecian Priesthood, Melchisedec, or Christ, is come, who is made, 'not after the law of a carnal commandment, but after the power of an endless life' (Heb. vii. 16); for of him the Spirit testifieth in the Psalms (see cx. 4)—'The Lord sware, and will not repent' (i.e., turn back from his Word), 'thou' (my chosen) 'art a Priest for ever, after the order of Melchisedec,' i.e., Holy Life. So here we show you that you could not be sinners, because the Law was never given unto you; Adam alone was the breaker of the law, he was the sinner and was called Satan, as you see at the beginning of this writing, and so the Scriptures say, 'The Devil sinned from the beginning, and he lost his crown, it tumbled down, and then he relented and repented; here was 'the dart that pierced the heart of Satan, to relent, or else' (saith the Spirit) 'no other way he ever will repent.' For the Law being incorporated—in the letter of it at first—with Adam's spirit, he was thereby leavened by the evil, and was one mass of evil and corruption, therefore his name was 'Satan,' he was corrupt-Jazer-hara, i.e., corrupt nature, and he also became the 'Accuser' when he fell, for he accused God for giving him the woman, and then he was the 'Adversary,' for the darkness or evil power

made the man so, it having blinded him; but when he repented, his repentance was manifested by his uniting with Wisdom (the 'Woman') to cast the blame on the Spirit that blinded him and caused his Fall, and to claim the Promise; then he did that which was required of him, viz., 'to do justly, to love mercy, and to walk humbly with his God' (Micah vi. 8.)

Therefore herein you are all cleared from sin; but, says one, we have all been guilty of many things that are wrong, and many of us have committed immoralities; are not these sin? Why, what do the Ministers of religion tell you about it? O they tell us that all these things are 'sin.' O then be assured, if they tell you that, their thoughts are wrong, whatsoever they say is 'sin' most certainly is not so! for we declare unto you again, that it was what 'Adam' did was 'sin,' neither was there ever a 'sinner' but him, and thus your 'Redeemer' clears you all of sin, taking it to himself.¹ Is he not a 'Mediator,' and a 'Wonderful Counsellor,' and is he not the 'Reconciler,' the 'Repairer of the breach,' 'the Restorer of paths to dwell in'? (see I Tim. ii. 5; Isa ix. 6; 2 Cor. v. 18, 19; and Isa lviii. 12).

But we give you to understand this, that you all—being the same *in nature* as I am—had you been *Visited* as I was, you would have *all* done as I did, and so you are

¹ How much is here for happy reflection and contemplation, what endless theme of constant praise, gratitude and thanksgiving to the Great Donor of Life and His honoured Instrument; first, in that we, being nothing but earthly in our own nature, are relieved entirely from all responsibility, and though a succession of the race has been perpetuated for ages, and much typical suffering endured during the past night of ignorance, yet none were of any account beyond the rational animal existence. Then God's time being come to reign—the eternal Day—He changes the scene of mere natural life, by His unspeakable Gift of a pure sinless soul incorruptible—from the pains of the fleshly mind, communicated to nature in the person of Zion, 'who tasted death for every man,' and makes all partakers in the joys of his resurrection.

all included in me; and now as I am free from sin so are ye, for my sin was your 'sin,' and as I bore the punishment for it, paying the debt, you also bore the punishment in me; then my righteousness is your righteousness, and as you cleave to the Light and rejoice in it through me, my God is your God, my Father is your Father, my Salvation is yours! 'Behold then, the Lamb of God that taketh away the sins of the world.' Now here we have shown you the 'true and perfect way' in which 'sin' is destroyed. What kind of a 'Gospel' was that which did not 'take away your sins?' Or what kind of a 'Saviour' was he who did not 'make an end of sin and bring in everlasting righteousness?' (see Dan. ix. 24).

We answer, it was no 'Gospel' at all, neither was it the 'Saviour,' but 'the Devil' to deceive dressed up in the sheep's clothing; and he never saved you but was your constant 'accuser,' accusing you of sin when you never did commit any, for the 'Law' was not come, and of course you could not sin against it until it did come. You all thought that you were sinners, but is it not written, 'God's thoughts are not as man's thoughts, nor His ways as man's ways'? So here you are quite deceived, but very agreeably indeed. Poor things, said the God of Love, they all think that they are sinners. Hark, how they complain of themselves, and pray and cry to be forgiven, and tell Me how hell-deserving they are! Well, I let them think so, but I will come in my 'appointed time' and show them the Truth and take them all by surprise; for if I did not let them think that they were such sinners, they would have no joy when I open the mystery, nor see their own folly. So I let them make themselves truly

miserable on account of it, and then I will come 'suddenly' and show them the way I have acted so that they could not sin, for I did not give them my Holy law; but the 'law of carnal commandments,' they have been under (Heb. ix. 10). I caused the Word to be written with pen and ink, and I knew very well that they would by the Spirit of blindness—which I let come upon them -accuse themselves; and they shall think (certainly) that I am angry with them, and then I will open the secret to them and show them that I am Love, and ever was and ever will be Love to them; and then they will admire My ways and will laugh to think how I deceived them all in My Wisdom; and thus will I gain the love of man to Me for evermore. For I said, when I was 'lifted up' that I would 'draw all men to Me,' and in what way could I do it but by so acting? Come therefore unto Me, your God, all of you, I lay no sins to your charge! Open your eyes. my dear children, and behold your God and Father, that it is I MYSELF that am in Zion, come to enlighten your understandings and to show you My Glory, that you might love Me, your God, and that I and you might dwell together in peace.

Have I not said that 'sin is the transgression of the law'? Very well, then 'the law' I embodied in your brother Zion, then My Word was 'made flesh,' and the creature was blinded, and the 'flesh lusted against the Spirit,' i.e., against the 'Gospel'—against the Spiritual Light—against my perfect love; for the creature was 'made subject to vanity'—not willingly, but on purpose to bring about the mystery, and so being filled with the vanity, he—out of zeal to keep the law, as he imagined, in

the letter, thinking he was doing right—thereby resisted and opposed My just and merciful love-decrees that I made for him; and thought it right to resist, and refuse My mercy, in the way I was coming unto him to make him My Son! But this, he thought could never be, he having such an awful view of My Greatness and Majesty, but he forgot that My Greatness, Majesty and Glory is displayed in My Love to my creature man, and in My coming down and condescending to become 'MAN' in man, and to become one with my creature. Therefore I withdrew my support entirely from him, and let him fall by his own counsels into all that death of which he tells you, in order that he should taste death for every man; for the Law, or the Word in the letter, being embodied in him, he became 'the Law,' and he transgressed against My Love, i.e., against the Gospel; so you may here see how the transgression of the Law was sin. Then I let him fall under the curse because he would be doing, he would work though I forbade it to be done,1 and when he fell under the curse and it was fulfilled upon him, he saw my Love toward him, and turned from his evil thoughts and received My mercy, and thus he became the 'Gospel'—as he before became the Law-by having now the Spirit of Life, Light and Love.

So you see now in Him how, the Law and the Gospel are both 'joined in one,' and the truth of the Word I gave by

^{1&#}x27; Love is the fulfilling of the law' (Rom. xiii. 10), so for this end was Zion formed, to be absorbed in that perfect love which 'casteth out all fear,' as we see in nature the strong power of the natural love (implanted in our being as a type) covers all imperfections and sees no faults, and all things become subservient to the sweet principle. How gracious then the Great Origin who admits us to the blessed familiarity and rights of Love, wherein we must rest and not work as the letter religionists do, not knowing—and therefore breaking this 'Sabbath' of eternal bliss.

my Prophets, viz., 'The letter killeth, but the Spirit giveth life'; the letter of the Word did kill My chosen servant—'mine elect'—and he was obliged to die in order that he might have My new Life; so now he standeth in My Life—the Gospel of My Grace—which could not have been had I not made him 'vile' and cast him down, as I said by Joanna Southcott that he never would repent in any other way. Therefore now Zion is your looking-glass; you all thought that you were sinners, and so thought Zion and was more than you all terrified, and afraid of death; but by the way I the God of Truth worked in him, I convinced him at last of his folly, and that it was 'the letter' of My Word that blinded him and all of you to the Spiritual Light, and until My time came to give the Light, how could you have it?

Therefore blame not yourselves in any wise, for it was I that caused My servant to err and to fall, to show him the greatness of My Love, and that he might show it unto you; and that he might see it was ignorance of My Word and My ways that cast him down and not Me, the Lord God, for I am Love; but I so caused My Word to be written on purpose to make you fear and be afraid, and consequently to give you exceeding joy when I should come to open to you the mystery, and show you that your thoughts of being sinners, and wicked, and all that, are wrong, so now you may rest in My Love, your God and Saviour I AM, and I see no fault or sin in you, you are 'without fault before Me this day!' This is the 'Gospel,' here is the 'Good saying' sounded in your ears, the 'faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief' (I Tim. i. VOL. III

15), i.e., he is manifest in human nature to save you from your thoughts (of being 'sinners') that made you unhappy, by My Light that is given you through Zion, which proves that I am God in him, and besides Me there is no Saviour!

Zion then is your looking-glass, look there and see yourselves; you have been affected with his desires to know your God and to know His Love, and you have been sincerely seeking after Me, this was your object and aim in all the outward forms you have attended unto, and your hearts were known unto God; you have given proofs of the goodness of your hearts, yet you were afraid, not knowing My Love, for the Light was not come, therefore I visited one for all.1 All of you that accept of My Love are the same (by participation) unto Me as him I particularly visited (as the immediate 'Bride') for the purpose of opening the mystery of My Love, that ever lay concealed from the knowledge of man; look therefore unto Zion your 'looking-glass,' and as you were formerly principled with the same desires and intents, and had the same object in view, striving to know Me, and still you were in a measure affected with his fears; so now come in the same spirit with him and be of the same mind in which he is formed; be ye 'perfectly joined together in the same mind. and in the same judgment'—in everything (I Cor. i. 10), and then ye are My children in whom I will be glorified!

For Zion has the 'single eye,' made single by My

What comfort is here for the sincerely 'religious' (alas! so scarce in the world) who have devoted themselves, according to their 'lights,' to serve (as they thought) the Great Author of their being; now to discover that one of themselves was dealt with for them, and purged of the long-standing error that kept them in darkness and bondage, afar off from God. No blame to them hitherto; the blame accrues now to the self-sufficient who refuse to submit to God's ways, and take their own, which end in death.

power, and have I not said, 'If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when a candle by its bright shining doth give thee light' (see Luke xi. 34, 35, 36).

How then shall we distinguish or know the man with the single eye from him with the evil eye? We answer, You will know them by their fruits; the man with the evil eye imagines himself a great sinner, and many of these 'great sinners' go about 'preaching' (as they call it); you will hear him tell the people what a holy, wise, just and good being God is, that He is of 'purer eyes than to behold iniquity'; yet he knows not what he says, but is like a man raving in drunkenness or in sleep. He will then warn sinners to repent and to break off all their sins, to betake themselves to religion betimes and be converted; and he will then quote the Scriptures, 'Except a man be born again, he cannot enter the kingdom of heaven,'-but that God, at the 'last day,' will deliver him over to the Devil—the 'Great Dragon'—and there his impious soul will be tormented to all eternity in everlasting fire, where (he says) 'the worm dieth not, and the fire is not quenched.'

Yes, and he'll tell you that God is infinitely just to serve you so, you 'wicked sinners' that would not be 'converted' while you lived here on the earth.

Now this man, you see plainly, sees double, he sees two Gods, one that he calls the Devil, who in his opinion is far more powerful than the other God, because though the

God above has ever been exerting His power by their 'preaching,' yet after all the Devil will have a vast many more 'converts,' for he bundles them into the Pit at the last day by wholesale, and how can God help Himself? He must content himself with the 'few' that have escaped from the Devil's claws, a handful that were too 'religious' for the Devil's kingdom, and so he would have nothing to do with them, and God took them into Heaven out of mere compassion. As for the Devil, he will have possession of the poor victims (soul and body) that God could not save from him, to torment them to endless duration. What do you think of this, you 'wicked sinners'? Why didn't you be 'converted'? Perhaps some of you refused to pay your 'tithes.' How could you expect a better fate? Or you refused to go to 'Prayer meetings' and to hear 'Preaching,' and you did not subscribe to the 'Tract Society,' or take a Quarterly ticket? You little thought how it would come home to you. Or perhaps you 'broke the Sabbath,' and went taking your pleasure on the 'Lord's day,' and you took God's 'Name in vain'; and a thousand her 'wicked' things you did.

Be content then, and don't grumble now, you have received the wages you earned; you 'irreligious souls,' who will pity you?

No, God Himself will be indifferent to your calamity, angels will sing and rejoice, your very fathers, mothers and children that have been 'religious,' and escaped from the Devil's power, will say 'Amen' to your damnation, because you would not believe our 'Gospel' and conform to our 'Creed' and the rules of our 'Church.' Go you 'damned souls' into fire and brimstone for all eternity, which Jesus

Christ himself, the 'Saviour of the world,' has made for you!

Here's a precious 'Gospel' for you, and this is what has been preached to you all, under what they call the 'Christian Dispensation'; well may you be frightened and give your money for the support of 'religion,' for who would not be 'religious' and 'charitable' and 'good' that they might escape this dreadful 'Hell'? But this is the evil eye—the being is a 'body of darkness' and he is afraid of all this himself, and he imagines that the Word in the Bible means all this; he has not the single eye, he sees two Gods—he thinks so.

But the single eye sees but One God, and he sees that God to be Love, and that man, being blind to the knowledge of the written Word, formed a Devil and a Hell and all that for himself, out of the Word as it stands in the letter; so that the Word as it has ever been read until it was revealed, has ever—through man's being in darkness—been the Devil unto man; and though some of them in their 'preaching' talk of the 'Love of God,' yet he holds out the terrorem of hell-fire and everlasting torments to his fellow-men, so that he believes not in God's love at the same time; for while man imagines that there is such a state of torment prepared by God for any of the human race, he neither loves God Himself, nor believes that God is Love, neither can he cause anyone to love God; the

¹ This unsparing exposure of the naked deformity of the literal profession, with a visible outward 'Christ' for its Founder, could only be given by the 'Revealer of secrets' in Zion. For so complete is the deception that has overspread the 'wise and prudent'—in their own counsels—that they talk of imitating the 'meek and lowly Saviour' and their 'Master,' whose language (in the letter) unmistakably condemns to Hell all opposed to his teaching; so much for the mock 'Gospel.'

children that he begets with his preaching, are in his own image and likeness.

Man therefore being filled with these imaginations from which he could by no means clear himself, it shows the necessity of a Revelation immediately from God, to clear away the rubbish of dark reason, and to bring perfect peace to man. The Word as it has stood merely written in Books, has disquieted men's minds, and in order to remove that disquietude and misery from the mind of man, the Word must be revealed as we have shown, and must be written in the 'tables of the heart,' which is that 'Book' which God decreed to write it in by His power, in the end.

Therefore, when the appointed time comes for the Great God to reveal the truth of his Word, the Word operates in the mind of the individual unto whom the operation comes, in two diverse ways, and the working of it upon the mind being two grand and distinct operations, are called evil and good; one is called 'the Devil' and the other 'the Lord,' one is called 'Hell' and the other 'Heaven,' one is called 'Adam' and the other 'Eve,' one is the 'bondwoman' and the other the 'free,' one is called 'Esau' and the other 'Jacob,' one the 'Law' the other the 'Gospel,' one the 'Old Covenant' and the other the 'New,' one 'Death' and the other 'Life'! because the first opera-

Surely the gathering together here of the tangled threads of the wondrous skein of the Scriptures, is evidence sufficient of Divinity or supernatural knowledge, to convince every honest mind (willing to be taught) that a Power above human designed the puzzle, and now unravels it by actual revelation in Zion. This is no mutable knowledge, but definite, clear, precise, and final, and is testified to our outward nature by all the laws of contrast in the visible universe, and all brought into harmony at last, as the marvellous natural ordination of 'male and female' proves.

tion kills but the last makes alive, fulfilling that Word, 'I kill and I make alive; I wound and I heal; I bring down to hell and I bring up again; I create darkness and I create light; I the Lord do all these things' (see Deut. xxxiii. 39, and Isa. xlv. 7); that means My Word in its operation where and in whom it does all these things, creates in the being at first a kingdom of total darkness, as it is written (Rev. xvi. 10), which points immediately to this Revelation, showing you the effect that it has in the recipient of it, 'And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.' Now the Protestants will have it, that this 'seat of the beast' is the Roman Catholic Church, but no, not so; by the seat of the beast is to be understood that all the beastly (carnal) doctrines that men in their wisdom have put forth upon God's written Word, were met together now in the individual under the Revelation of the Word; the 'iniquities of all meet upon him,' and the accumulation of evils in the human being is called 'the beast,' and here was the seat of the beast; and the beast's kingdom (meaning the man) was filled with darkness, and then this Revelation is the knowledge of evil, and under it the creature's name is 'Satan,' because all the evil was embodied in him, in order that (in him) the Divine Spirit 'God' might manifest his displeasure against the falsehood, in which the creature stood with all the rest of the human race, though one only should feel the pain and punishment due unto it, which also was intended to reveal it that it might be destroyed; and the sufferings, the acuteness of them under the operation, is expressed in the words, 'and they gnawed

their tongues for pain.' All that the 'unknown and barbarous' tongues had uttered, was now heaped upon the soul of the Lord's 'elect servant,' and he received the 'stripes' for them, for the 'iniquity' called for stripes, the soul could not be healed until the stripes were laid upon the 'fool's back'; the light of the Word could not come to heal mankind of the dreadful 'plague' of erroneous opinions, therefore it says, 'By his stripes we are healed.' Had these stripes been given eighteen centuries ago, the human race would not now be mortifying, rotting and corrupting with falsehood, error and pride, and evils of every kind, no! there would be healing of those 'plagues'; therefore all your 'abominable' doctrines, all your 'religious' opinions, and all your 'vain ceremonies,' militated against the Spirit of Truth, and one fell into 'the hands of the living God' in order that he might bear all, pay for all. and bring the Truth to light for all, that iniquity might be revealed and then struck on the head-receive its deathblow by the woman's conquering 'seed,' viz., Divine knowledge obtained by the Revelation of God,—that's the 'woman's seed' which 'bruises the serpent's head,' which head-life and power was now revealed in the serpent, viz., the man; though strictly speaking he was not the 'old serpent,' yet he was the Branch of the 'Old tree.' Thus was God 'the Word' revealed in one of His characters in the human nature, which is called 'the Devil,' made up of all the 'dust' of the whole world, i.e., the falsehood, by

¹ The old serpent was the old twisting 'religion' called Christian, which men had turned every way to answer their purpose; this old serpent begat the spirit of wrong judgment in Zion, so that he was made a partaker of all the poisonous venom of his 'father the Devil'; and was the branch of the old evil tree (of false profession) that has been growing to its height in man, and now had to be cut down in the representative of the human race.—JAMES.

means of the Word entering the human soul in its power; and now here is 'the Devil and Satan,' the 'Dragon,' 'Beast,' 'false Prophet,' 'Abaddon,' 'Apollyon,' 'Lucifer,' and all the ugly names you can find in Scripture! God the Word has created all this, not God essentially, but the Word of God sent forth into the human soul in the way that men have always viewed the Word, only now it was in its power, and it made the Devil—it made the created being vile, complete in vileness, and now he must be cast into the 'lake of fire' to melt him down, to burn all this heap of corruption out of him, that the 'remnant' might be saved, viz., the human essence, that it might be clothed with the 'glorious body' when the corruption is thoroughly burnt to ashes; 1 so he is cast alive into the lake of fire! But the 'Promise' being in the human spirit, the human essence is preserved in the furnace, and the Voice of God calls forth the being out of the fire unhurt, and he rises in 'newness of life' a God now and not the Devil! he has left his 'devilish' nature in the furnace of affliction; so here is God and the Devil one character, so it is as One God. The Word is so revealed in human nature that we say God and the Devil are one; as for God the essential and eternal Deity, he is one only Good and Eternal Light and Love; but in the Revelation of the Word there are diversities of operations, but it is the same Spirit that worketh all, and

¹ For here he stood as 'Joshua before the Lord' (i.e., in God's decree), clothed in filthy garments, but they must be burnt off; then he receives the perfect knowledge of both good and evil, and has put on him the 'Robe of righteousness,' i.e., a right understanding of God's Word, and sees the necessity of knowing the evil as well as the good. He then becomes the 'Saviour' of that which was 'lost,' viz., the truth of the Scriptures, this is the 'lost sheep' found; and now having 'found that which was lost,' He calls you and me to 'rejoice' with Him in the blessed Truth.—JAMES.

in 'all'; that means in Zion, who includes all. Read I Cor. xii. 6-11.

So now the reign of Satan is ended in Zion, the Devil is destroyed, and the Lord-the Son of God-the Word —lives and reigns for evermore! Thus the Word is (first) made flesh in the man, and then it is made Spirit and Life; the first is the Devil and the last is God; and now the 'single eye' sees the Devil no more but One God only, or the Image of God drawn upon man who once bore the image of the Devil; fulfilling what is written, 'As we have borne the image of the earthly, so must we also bear the image of the heavenly. It was sown in dishonour' (called the Devil); 'it is raised in glory';—the Son of God! Read I Cor. xv. 43-50. So the single eye sees no hell, damnation, brimstone and fire and torments; we know that all these terrific things are gone for ever, this Revelation has blown away the dust, we have shaken the dust of the evil city from off our feet. Now in this writing you are certainly clearly shown the meaning of those words of the 'ministering' spirits—'Paul' and others—that were sent beforehand from God, with an embassy of peace to him that was 'appointed' of God for this Holy calling, to be eech the human nature, 'in Christ's stead,' to be 'reconciled unto God'; they visit the human nature and beseech—'Christ' being not yet come—and thus they speak, 'Now then we are ambassadors for Christ; as though God did beseech you by us' (by all the visiting spirits), 'we pray you, in Christ's stead, be ye reconciled unto God.' And then they add the following words:—'For he hath made him sin for us, who knew no sin; that we might be made the righteousness of God in him' (see 2 Cor. v. 20, 21). By which the human being in whom was the Revelation, would understand that he must be dealt with in the way already described, to fulfil the Scriptures; and that he might not think it strange concerning the fiery trial that was to try him; as though some strange unforetold and unknown thing had happened unto him, when the sudden operation of the Spirit should come upon him; for strange indeed it must appear to him, for God to make such absolute promises of eternal Salvation unto him, without any conditions, and then afterwards cast him off, forsake him, and drive him out of His presence, and deliver him up to the tormentors; but so it must be as the Spirit said in the words just quoted, which were fulfilled in Ward thus:-'We, the ministering spirits who are now sent forth to minister unto you, Ward, we are ambassadors for Christ sent forth beforehand, to warn you that Christ, the blessed Son of God, is about to be revealed in you; and we pray you, in Christ's stead, be you reconciled unto God's mysterious working; and know that it is written of one, 'He was made sin for us, who knew no sin; that we' (viz., the Spirits that have been sent forth from God in all ages of the world, and have visited men and women, giving them the Word in mystery) 'might be made the righteousness of God in him,' who shall be 'made sin,' for we have all testified by the Prophets that one of the human race should thus be made a martyr (the same is 'Antipas the faithful martyr'-Rev. ii. 13; the name signifies, 'for all, and against all'), that we-the spirits that brought forth the Word at all times, and testified these things - might be proved righteous by our Word that we brought being fulfilled in him; therefore 'he must be made sin for us' (the Word)'

'who knew no sin, that we might be made the righteousness of God in him.' For I, the Spirit 'Paul,' have testified that that day (viz., the day of Christ) should not come, before there come a falling away first, and the Man of sin be revealed, the Son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, i.e., that is ministered unto; so that he as God should sit in the Temple of God, i.e., in you, Ward, to whom the Promise was made, showing himself that he is God [the law or letter reigned supreme in the mind of God's elect temple Zion.—JAMES], whom I said the Lord should consume with the brightness of his coming, or the 'spirit of his mouth,' it is all one in signification. Therefore, Ward, think it not strange what shall happen unto you, for you must have the Word that I testified so long ago fulfilled in you before the 'Day of Christ' can come, as I said, and you will 'fall away,' for all sin will appear in you, the complete and entire 'body of sin,' you will be made 'sin,' and the 'vengeance' written will come upon you, and it will be a 'fiery trial' unto you, for the evil must come to perfection and usurp the supreme power in God's own Temple before it can be destroyed; 'I, Paul,' have said so, the Word I brought from God is on record, and how can it be proved the righteous Word of God if it is not fulfilled? therefore you will fall away through unbelief, and you will forget the

¹ We have a wonderful glimpse herein of the invisible spiritual empire of the world, and how the great Ruler of our destinies has worked on the visible agents down through time, to record his Word which in the end should become man—the Life and Soul within. And the necessary martyrdom of one is apparent, who was against all (i.e., the Creator of all things) at first, through ignorance and falsehood, and after Ward (is martyred) by knowledge is for all. So now having suffered for all, and obtained all, he is for all Truth and against all error.

promise that God made you, and you will sink and shrink under the power of the evil, being 'made sin,' and you will be reproved of God, 'rebuked,' 'abhorred,' 'cast down,' 'cast out,' 'disdained,' 'rejected,' and driven to despair and damnation.

The Angels of God's power will persecute you and will buffet you—revile and say all manner of evil against you will drive you into a miserable state—a 'wilderness' of dread and despair, and a dismal and inevitable hell and death. But it is better one 'die' thus, than all should die for want of knowledge of the Word given by 'us' to the Prophets, which can never be known until you have it so fulfilled upon you; therefore you will be 'stricken, smitten of God and afflicted,' and 'not comforted,' but tossed with the tempest and driven before the storm—of wrath and vengeance—that will come upon you because you will be made sin, and God must punish sin. He must testify His abhorrence of the falsehood; therefore you will be made a 'curse for us'-for 'Us,' the Word in letter and spirit-that we might be proved righteousness and truth. Read Isa. liii. 4, 5, and liv. But fear not, 'ye seek a proof of Christ speaking in me, which to you-Ward, is not weak, but is mighty in you' (2 Cor. xiii. 3). All these things which you shall be called to suffer, shall be turned to a blessing unto you, for as you are made sin and a curse for us, so you shall be made unto us 'wisdom, righteousness, sanctification and redemption.' For as the evil was embodied in you, and you were filled with darkness, so shall you be made 'light in the Lord'; and thus you will be made in the image of God-the Word-both in the darkness and in the light, both in death and in life, both in sin and in holiness, both Satan and the Lord, flesh and spirit, law and gospel, Adam and Eve—who now shall be fruitful and multiply, and replenish the earth. Thus is Satan destroyed by the brightness of the Lord's coming, consumed by the brightness of the light, and the Name of the City is 'THE LORD is there!' (2 Thess. ii. 8; Ezek. xlviii. 35).

There the Lord is, i.e., in Zion, according to the prophecy given through Joanna Southcott:—

'From the Gospel draw your sword; Sound the Coming of the LORD! Let my thunder sound that way, For my wheels shall not delay. Perfect as the Crown doth stand, Now's the Sceptre in my hand.'

THE CROWN OF RIGHTEOUSNESS.

'Draw the circle on both sides;
Let the cause be fairly tried;
There the O-live Branch you'll see;
In thy Seals the same you'll see.
Every seal you must compare,
'Tis time for Shepherds to be clear;
That my Crown may surely stand,
And my Bible now command,
See the Truth and make it shine.
I will make his face like brass;
Who shall now the man disgrace,
That so wisely did appear
To judge from whence thy writings were?
Then now to challenge he may come,
His armour-bearer must be known.'

Thus, Brethren and Sisters, you perceive by what we have herein shown you, how the Word is become man. First, the Elect servant, J. Ward, had the Promise of Life

made unto him, but he lost that Crown by disobedience; and we have shown you the consequent sufferings and death, but that by this great tribulation, the lost Crown—the Promise, which is the lovely Eve—was found and redeemed, the 'lost sheep' was brought back to the fold, and now the Woman—the Promise—being redeemed, she standeth in Adam, his true Helpmate.

'But now in Adam I do stand, But as a God, and not as man, Though in your likeness I appear.'—J. S.

Then 'Zion is redeemed with judgment,' and 'Out of Zion goes forth the Deliverer,' who is the 'Way, the Truth, and the Life' for you all; for you must know that it is the Promise of God that is Christ, for the Promise came forth out of the Bosom of God to me at the first, and I lost the Promise, I fell away from Christ—Christ departed or died, and then I died the death to regain the Promise; and now the Promise, Christ, ever liveth to 'make intercession for you,' your Life, your everlasting Light and Salvation; so here is that saying true, 'Christ in you, the hope of Glory'—'Emanuel'—God with us!

Was not the Promise crucified then upon the 'accursed tree,' viz., the human nature? Yet now on the cross is this title written:—'Jesus of Nazareth, the King of the Jews. The accursed is crowned!

From Zion, the Pillar and Ground of the Truth.

The Lord is here.

Written in DEBBY COUNTY GAOL, in July, the 8th year.

To 'you—Ward,' the 'proof' is given first, who sought beyond this life (by the 'seeking seed' of Divinity within) for the Great Source of Inspiration who held out such entrancing Promise to the 'approacher' unto him; and this was no 'weak' desire or common impulse, but 'mighty' above all other considerations and endearments of the mundane state, and which rejects mere hearsay and tradition, to penetrate into the very Seat of sensation, and meets the promised re-Ward (after the 'Fall,' as described); all mysteries, all differences, all disunion, are beatified in the Revelation and perfect consummation of bliss.

Who indeed, shall 'disgrace' God's chosen—where The Eternal is Warded—who wears the Grace that passes knowledge, and is infinite? And who, or what intelligence (of this lower sphere), shall take up or reply to the 'challenge' of God by his 'armour-bearer,' whose weapons of defence are spiritual, not carnal, and who putteth on the 'armour of Light' to meet all opposing 'powers of darkness.' O let all who read this 'Voice of the Charmer'-Truth-and reach the end of the sweet discourse with power of conviction, realise to themselves the delightful re-Ward inwardly, brought to us all by the redemption of the Cross; for the 'Crown' is shared alike to those who will forsake the outward glory, and go for-Ward with singleness of mind and purpose, for the honour of God only, in gratitude that he hath sent His 'Son' into poor humanity.—C. B. H. December 20, year 66.

PRIESTCRAFT AND ITS DELUSIONS.

Showing how God has made his 'Blameless Bishop' according to the prophecy by Paul (I Tim. iii. 2); and that all subordinate 'Priests' are no longer needed on the earth.

Zech. ii. 13., and the whole of the 3rd chapter fully explained, to the end.—The 'filthy garments,' patching the old; the 'new piece.'—Filthiness, according to the Scriptures.—The false and true 'Church.'—The 'Bishop's' qualifications.—Naming of the cattle by Adam.—The 'fair Gift of God.'—Spiritual death, first and second state.—Battle-axe of God.—'Uniting of the stones'; 'no more sea'; 'time no longer.'—The 'seven' eyes.—Parable of the Rabbins.—'David dancing before the Ark'; loss of the privy-member.—Jacob's dream.—'Iniquity of the Bible in the letter; problems for the 'wise' of the world.—Quarrelling stones.—Parable of the 'barren fig tree.'—The ass and colt.—'Neighbours.'—Curse turned into blessing; trespasses forgiven.—The faithful 'testimony of Jesus.'—End Of PRIESTCRAFT.

ANSWER TO MR HOWITT'S BOOK, 'THE HISTORY OF PRIESTCRAFT.'

I AM very glad to see men at last, begin to be disgusted with a System of Imposition that has been practised upon them for so many ages, and under the cruelty and tyranny of which all the intelligent beings of the earth have groaned;

—I mean Priestcraft, that most abominable system of fraud and of every deadly evil.

I rejoice to find that men of talent are taking up their pens against it, and boldly exposing its horrible form before all men; this is very good as far as it goes, and I am sure that it is God that is raising up the spirit in good-meaning

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men, because we know well that the time is come when the world shall be rid of that tyranny, so destructive of the *peace* of mankind.

But I am sorry to find that the Gentleman at Nottingham who has so boldly entered the field against the imposition, shows any quarter at all to it, for though he has so faithfully exposed the deformity of the system, yet he says, 'He would gladly encourage a good "minister," one that would preach in love,' etc. (Ay, so would I, but ere they can do that, they must 'dwell in love.') 'He should like to see good men in the Churches preaching to and instructing their congregations.' But I would say to that Gentleman (for whom be assured I have a great respect), Sir, the whole is an evil tree, and God has decreed to root it up: it is an evil system set up by darkness, and God will not any longer suffer it. Where is the good man? where is the good Minister? Where is he that is the 'called' of God? and if not the called of God, what right has he to pretend to teach the sacred truths of the Bible, seeing that they can be known only to those unto whom God reveals them. Why then should favour be shown to a branch of the evil tree? Is it because there seems about one man holding the office of 'Minister of religion,' some moral excellence, that he and such as he are still to hold such offices? Put away all that you think are bad, and let those go on whom you think to be good, and you will find very soon

¹ Christ the Divine Spirit of Light and Love is the 'good man' alone, the 'Minister' of Grace to us, and we, to be good, must have this 'Christ' in us, or if he is not in us our name is bad. And if Christ is in us we are 'freed from sin,' we are 'purged,' and are not 'conscious of sins' (see Heb. x. 2), we sin no more, we are freed from all stain, and this is the 'latter-day' state. Therefore the system that has been existing up to this time must end; for God has said it in his Word. Read Jer. xxiii. 20 and on.—ZION.

the hydra-heads of the monster appear again, and overspread the world. I tell you that the System altogether is condemned by the Supreme Judge, and for a man to think of saving a limb¹ of it, he is doing wrong, or contrary to God's decree, a single vestige of it must not remain, it is like a disease of the blood, that if not wholly eradicated, and the thousandth part of a grain remain in the body, give it but a little time and it will contaminate and corrupt the whole system as bad as before. Why then let any of the poisonous weeds of Priestcraft remain in the earth, get rid of it wholly, and then there will be peace and happiness among men.

But it may be asked me, 'How shall we get rid of it? We see it to be an evil, and the cause of much suffering, and we have spoken against it to show its injurious effects, with reasonable arguments.' True, you have, and so far you did well; but I say, Friend, you do not go deep enough; you would lop off some of the branches, that you think are the worst, and you would leave others which you imagine to be good, to remain. But in doing so, what is the answer of God (I Sam. xv. 14), 'What means the bleating of these sheep, and the lowing of these oxen in mine ear?' You, Friend, might think it right to save the

I mean that one limb or one point of the former notions on the meaning of the Bible, must not stand; all must be made new. God said he would free mankind from sin—from the charge of sin, and by that Act of Grace man will love God, and serve him in spirit, with a free heart. All 'Priests' charge mankind with sin, but the Spirit of Truth is come to take that charge from man, then will love abound; and this glorious Day is now begun. I hope the 'Ministers of Religion' will now hear the Voice, and come forth out of their 'sin,' for I wish them well; but I must tell them the truth plansly. God will now alter the state of 'religion' and bring in a better universally. Then let the 'Ministers' come to the New Light, and then they will be in the Good, and not in the evil, for darkness must pass away, and light—the 'True Light,' must be established.

best of the beasts to sacrifice to the Lord, but the Lord's will and command is to destroy all, and let not one live. God is the Judge of what is good and what is not; that which seems good to man is quite the other thing before God.¹

The Beast must be slain, it is God's decree, and the time is come that the Temple (man's heart) must be dedicated wholly unto God; the monster has overspread the world, and it has two great heads, viz., the 'Roman' and the 'Protestant' hierarchies, and all the other sects form the body. See 2 Esdras xi. (called 'Apocryphal' by those who know not the Spirit)—'For the highest hath looked upon the proud times, and behold they are ended, and his abominations are fulfilled; and therefore appear no more thou Eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body; that all the earth may be refreshed, being delivered from thy violence, and that she may hope for the judgment and mercy of Him that made her.'

Here is the decree for the whole of the system, and let no man support a branch of the old tree, for whosoever does, they 'resist the ordinance of God.'

But it will be asked me, What plan do you propose then? We answer, We propose God's plan that He hath planned, and made known by immediate Revelation from Himself, and which only shall be effectual to the pulling down of the stronghold of the Babel; we will show you the Standard that God has lifted up as He said he would (Isa. lxii. 10;

¹ Viz., all the vain ceremonial system called 'Religion,' instituted on the letter of the Bible, which kills the spiritual meaning, and cannot possibly give spiritual life to any of its adherents, who worship 'afar off' in a round of observances and forms externally, quite opposed to the Gracious Love Spirit who designs our freedom, with 'perfect love which casts out all fear' (see Isa. lv. 8, and i. 13).—C. B. H.

xlix. 22; Jer. l.), in this latter time, unto which all must repair, and then will the horrible 'eagle' disappear. But vain are all the efforts of men to accomplish the great work, their wisdom is too shallow (for the 'deep things of God'), however good their intentions may be, and however great their powers of mind, they could never get at the root of the Tree, neither have they had the Axe to cut it away, until God gave it—until He by his power caused it to swim 1 (2 Kings vi. 5-6).

Please to read Zech. ii. 13,2 and then, by explaining the 3rd chapter, we will show you God's plan, both for pulling down the old house, and for building up that house 'not made with hands'; i.e., not with men's hands, but the Heavenly House that God said he would build when the old building should be laid low (2 Cor. v. 1; Job. xxx. 23; Prov. xv. 25).

Take notice, these chapters (of Zechariah) were written to have their fulfilment in this very time of the world in which we now live, and for no time prior, therefore they must not be applied to any time or circumstance or events that took place in any former period. First we will notice the 13th verse of the 2nd chapter:—

'Be silent, O all flesh, before the Lord, for he is raised up out of the habitation of his holiness.'

We will first consider the 'holy habitation,' and see what is meant by it, for as it is a prophecy of the latter time

¹ See Letter of May 30, year 9, for illustration of this parable, future Vol.

² Zion enters here upon explanation of Zech. iii. seriatim, and the whole of the chapter as it reads is shown to be prophetic. This is one of the rare instances of sequence in Inspiration, the component parts of the Riddle being joined together by Messiah's coming, and the utterances of the various Prophets in different figures and types, were scattered hither and thither till gathered in one by their fulfilment.—C. B. H.

—of what should then take place—it is of great importance to know this. God has said that in the latter day he would dwell in man, see 2 Cor. vi. 16—'I will dwell in them, and walk in them; they shall be my people, and I will be their God';—this, mind, is said of the latter day, that then He would—'I will dwell in them,' etc., implying fairly that up to this time God had not dwelt in men in the power of his light, life and love, so as to do away all 'sorrow and crying.' No, this was reserved until this latter time, then man becomes the 'habitation of God,' His 'temple'—manifestedly a spiritual temple, therefore 'holy,' filled with spiritual light, spiritual life, spiritual love—which is God.

Now it is witnessed throughout all the Scriptures, that God would so dwell with, and in man in the latter times, and no one that believes the Scriptures can deny it.

Well, as it cannot be denied, and as 'God is true,' and faithful to fulfil His word, let our eyes be opened to the way and manner in which this happy time begins, which thousands of well-disposed men and women have ardently longed for, and—according to their light—as fervently prayed for. 'The beginning of this glorious "day" is small' (so saith the Word, Job. viii. 7), 'but its latter end shall greatly increase'; and its beginning takes place in a way that no man—no, not one of all the race, ever had a thought of, and this we mention as a caution unto those that read this, that they may not stumble on the threshold by reason of their preconceived notions or opinions, which will most certainly be the case where there is not deep humility, and these opinions are let to stand

¹ This 'rare virtue' will now be put to the test, and discovered in the hearts where it dwells, and the professions of love to God will be proved whether to be in word or deed, or the 'pride that apes humility.'—C. B. H.

in the way as an 'Adversary,' to prevent their receiving the 'True Light'; for mere opinion is the Adversary that stands in their way to the Kingdom of God at this time.

Now as the way of the Lord's coming to begin his glorious reign, was ever a secret hid in God, we must naturally expect that when the secret should be made known to anyone, and that one should proclaim it, that it would be opposed because of its strangeness, it being a way and work that was never thought of nor heard of by man, no man could know it because God had never revealed it, but it is written (Mal. iii. I), 'The Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant whom ye delight in; behold, he shall come, saith the Lord of hosts,' etc. Then when he saith he will come suddenly, it certainly means unawares, unthought-of and unlooked-for by those to whom he comes first; although it is clear from the Word that those to whom he was to come 'delight' in this 'Messenger of the Covenant.' He comes suddenly to some one in this latter time who made God his whole delight, so far as he had light and knowledge of God; he comes to one that believed in his coming, and longed most ardently to see the day; he 'sees the day' (afar off) 'and is glad' (John viii. 56), being assured that God would fulfil His Word, for the heart is prepared by the Spirit of God with this faith, and therefore the character is found in a waiting posture or frame of mind, believing the time is near. For this glorious Day, as we say, has a beginning, and it begins with one individual 'chosen,' 'ordained' and 'prepared' for it, and to him the Word is addressed-'The Lord, whom you' (my 'chosen') 'seek, shall suddenly come to' (you) 'his temple, even the Messenger of the' (New) 'Covenant whom ye delight in,' etc.

But though the character is so far prepared, yet he is totally ignorant (as yet) of the way the Lord will come, and beyond all things he has no notion that he himself is the character unto whom he (the Lord) shall come, to begin his glorious reign on earth, this is the last thing the man thought of, for it was impossible he could think so, being totally ignorant of the secret; only that he above all others desired to see the Day of the Lord, but yet, we say, wholly ignorant of the way that he would come, and little thinking that he should have to go through such pains and travail to enter the Kingdom, though the Word plainly foretold it, saying, 'Woe to you that desire the Day of the Lord; to what end do you desire it? for the Day of the Lord is darkness and not light, even very dark and no brightness in it' (Amos v. 18, 20); i.e., it was so to this person unto whom the Lord came suddenly, for this person is named in the text, 'O all flesh,' and why so named? The letter O signifies that now the Word of God is gone forth (outflown) in its power and might in the soul of this person (that is chosen first as God's holy habitation), and now in him the Word of God is 'quick and powerful, sharper than any two-edged sword,' to divide

¹ This utterance of the Prophet is so utterly irreconcilable with the teaching of letter Christianity, like so many others, that it is no surprise to find the statements described as 'radical' even by Parsons in this day (vide 'Rev.' C. Headlam, London School Board, and another), who at the same time profess to believe in the Inspiration of the Scriptures, and yet would jest and trifle with them for common use or political ends. Let such take a lesson from the hidden meaning of a single letter as spoken by God, in the significance of 'O' here.—C. B. H. November 9, year 65.

the evil spirit from the soul (see Heb. iv. 12);—I mean by the evil spirit, the falsehood of literal Christianity:—in order that the soul might become God's holy habitation alone, the evil being cast out which was called the 'Prince of this world,' viz., the Prince that reigned in God's world or chosen one (John xii. 31); therefore the O signifies the Word now outflown from God to do His work, His strange work, and the Word goes through the land (the soul) in indignation, utterly to slay both old and young, for all flesh had corrupted God's way, for 'God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth' (Gen. vi. 12). N.B.—The character is called 'all flesh,' because he has the principles of all the world in him, he has all the fleshly religion in him, he being one of the nominal 'Christians,' only there was some good thing found in him under all the rubbish of the outward world, and that was faith in the promise of God, and in him the Word is 'made flesh,' that is to be understood thus-When the essential living Word was communicated to the human soul or essence, the human mind being corrupted by the unclean spirit of falsehood called Christianity, corrupted the Word that was to become 'flesh' for all; and also thus described, because the heart of stone is to be cut out of him, and he is in God's decree to have the 'heart of flesh'; in him evil comes to its full, and in him the good must be established; therefore he is called 'O all flesh,' and he it is of whom it is written, 'I will pour out

¹ Note by 'James' (Mr Twort).—The letter X forms the cross X, but if you join the two halves together (reversed) it makes the O, which is to show us that while God and man stood back to back, it formed a cross on which the Word 'Christ,' the Light, was crucified in Zion. Because while Zion was striving to fulfil the law, i.e., the Word in the letter, he stood as 'Moses,' and God appeared 'terrible' to him, a 'Consuming Fire'; he only saw the 'back parts'

my spirit upon all flesh' (Joel ii. 28). Again, 'All flesh shall see the salvation of God' (Luke iii. 6). Therefore the Word or Breath of God enters into him, or rather rises up within him, producing 'darkness and not light,' the 'powers of darkness' rush into him, and plagues overflow the land (or the soul) in order to 'silence' or put an end to man's wisdom, or rather boasting of knowledge. 'Be silent, O all flesh, before the Lord, for he is raised up in the habitation of his holiness,' viz., in the same person where the Lord appears to consume the evil power and to begin his reign on earth, for this person, because of this Visitation of God, is Zion of whom it is said, 'I have desired it for my habitation; here will I make the horn of David to bud; I have ordained a lamp for my anointed, his enemies will I clothe with shame, but upon himself shall his crown flourish' (Ps. cxxxii. 13 to end). Now this person unto whom the Lord comes thus is the 'Anointed,' and the 'lamp' that is ordained for him is the 'Branch of Righteousness,' or the 'Comforter,' who guides the human (suffering) being—who is Joshua—'into all truth'; therefore the 3rd chapter begins thus:—'And he showed me Joshua' (or Jesus) 'the High Priest, standing before the Angel of the Lord'; now by the Angel of the Lord is meant the apparition of the Lord in the soul of the man who was now, by the Visitation of God made 'Jesus' or 'Joshua,' and chosen to be High Priest unto God in spiritual things; the root of

(Exod. xxxiii. 23), i.e., the human mind was opposite to the mind of God. So when the human mind turned towards the Gospel or Grace of God, he beholds his 'helpmate' face to face, and the human essence and the Divine essences become One, are reconciled, the two unite, they are no more back to back X, but they form the O, and by this union of Adam and Eve (anger and love made one) the perfect child is brought forth, viz., Truth and Innocence, the fulfilment of the Scriptures.

Righteousness was now revealed in the human nature, and that is 'Jesus' from whom or out of whom the Branch, the Comforter, or Christ, was to arise, who is the 'lamp ordained' for Joshua the 'anointed.' Observe, Satan was standing at Joshua's right hand to resist him, and what or who is this 'Satan'? It means that all the falsehood, the error and blindness of man, all the erroneous doctrines, were now formed into a mass to oppose the ordained or chosen being in his attempt to 'put on the Lord Jesus Christ,' or to become that character (Rom. xiii. 14), for the darkness had sent the error all over the world that this character had come before, and this was Satan that now stood to resist Joshua (or Jerusalem, as he is called in the next verse). 'And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this' (Jerusalem or Joshua) 'a brand plucked out of the fire.' What Lord was it that said, 'The Lord rebuke thee?' It was the knowledge that God had communicated now to the creature (Joshua), which was now come to reign 'Lord' in the soul, it said, The Lord, the Father of my Lord (i.e., the Great Giver of Knowledge), I call upon to rebuke thee, Satan (viz., the selfhood, the falsehood); here is fulfilled what is written in another place, 'I called' (i.e., Joshua called) 'upon the Lord, the Father of my Lord.' Again Ps. cx. 1—'The Lord said unto my Lord, Sit thou at my right hand till I make thine enemies thy footstool.' Now the Spirit calls this Joshua a 'brand plucked out of the fire,' i.e., this Joshua was the 'remnant' of whom it is written (Isa. x. 21), 'And the remnant shall return, even the remnant of Jacob, to the mighty God'; that is to say, this Joshua plucked out of the everlasting burning which he endured in this spiritual Visitation, the 'fire of the wrath,' he (Joshua) shall be made the 'mighty God!' Do not startle, for so the Scripture says, 'They are Gods to whom the Word of God comes' (thus), 'and the Scripture cannot be broken' (John x. 35). By 'God' is meant a man in whom God—Jehovah—is revealed, and he is called 'mighty God' because he is made mighty in the knowledge of the Scriptures, that will finally overcome all that oppose him. So the human being goes through the terrible burning, and then the remnant of him, that is left or saved, returns to the mighty God, which simply means a Hero—a heroic soul that by might, force and power overcomes evil, and rises up into life eternal, trampling Satan, the 'wicked,' under his feet. He is therefore called the 'mighty God' or mighty Hero.

'Now Joshua was clothed in filthy garments, and stood before the Angel' (3rd verse), i.e., Joshua stood in the immediate presence of the power of God, that now appeared to perform this great change upon the human character, and to begin the long-looked-for 'Day.' Joshua knew that God was present, God spoke unto him, and that as a Father would do to a Son.¹ (Think this not strange, he that testifieth these things knoweth that he saith the truth, for he is the very person 'Joshua.') Now the filthy garments that Joshua was clothed with, was what all that profess 'Christianity' as it was set up by man's wisdom, are covered with, viz., the 'abomination,' odious and filthy,

¹ Here is an experience 'little dreamt of in our philosophy,' viz., the complete *change* of the Beast-nature into Divine, plainly a devil in darkness is become a *God in light*, and this is exactly in accordance with the gracious promises of God in Holy Writ, whereby he decreed to fulfil his purposes of Love to man.—C. B. H.

of mere human wisdom upon the Holy Scriptures, which has attempted to explain the Scriptures in a 'natural' way, before the time that God decreed that they should be opened by His power. They are called 'filthy garments,' because under the profession of Christianity all manner of filthy and abominable practices of deception, delusion, and craft have been committed, particularly by its Priests, and all that have taken ecclesiastical authority to themselves; all manner of hypocrisy has been practised under the garb of 'sanctity,' and all the dirt and filth of it was found upon Joshua, who was in bondage to Priestcraft all his lifetime, and lived in fear of death through their detestable doctrines, representing the Great Eternal as a God of horror that had prepared a terrible lake of 'fire and brimstone' to torment the souls of men in to all eternity! 1 (How then could He be Love?) And this horrible filthy garment caused Joshua to disobey at the first his Heavenly calling to the office of 'High Priest,' and for this he had to go through the fire, so that he 'suffered for his own sins and for the sins of the people' (Heb. vii. 27).

This was the filthy garment with which Joshua was clothed, and is called 'iniquity' in the next verse, being made up of all the errors of men respecting God's Word, the 'fig-leaf covering,' but a 'covering too short' to wrap a man in, and 'a bed too narrow' for a man to stretch himself upon (see Isa. xxviii. 20), full of seams, pieces and patches; it had been mended again and again by

¹ At this time (year 65) there is a set of 'natural' men (who cannot discern the things of the Spirit)—(see I Cor. ii. 14), who can presume in their sense and intellect to pick and choose what they will have and reject in the Inspired Volume. Yet those who do believe the Word of God in the letter cannot escape from this conclusion, as recorded in Rev. xiv. 10; xix. 20; xxi. 8.—C. B. H.

one and another, so that it was all patches, and quite 'filthy.'

This old coat or 'covering' had been worn by the people called 'Jews,' and by other nations, for many years, all giving their opinions upon the writings of Prophets and Prophetesses and Philosophers; and then a set of men about eighteen centuries ago undertook to 'mend' it, and thought they would put skirts to it, and they spread the skirts all over Europe! but alas, it would never cover anyone, nor keep them from the cold—they were all 'miserable sinners' still. And this set of men (viz., the 'Catholic'-'Christian'), taking upon them the offices of 'Popes,' 'Bishops,' Priests, Deacons, etc., and all the rest of the 'filth,' carried murder in their skirts, wherever they went setting up their creed and 'iniquity' by the sword.

Then another set of wholesale 'tailors' had a try to mend it, viz., the 'Protestants'; they said that they would put a new body and sleeves to it and alter the skirts, and trim it up a bit; but it would not cover any, for to this day they are all 'miserable sinners' and offenders, just as when they began, although they pay so much money to Bishops and Priests, Parsons and Pastors, for a covering for their sins, poor people! And then a vast number became dissatisfied with the Black-cloth tribe of tailors, and they set out with all their might to mend it themselves. I mean all the 'sects' that have risen up, they have all been hard at work ever since, 'patching the old garment,' but to no purpose. If you go to any of their meetings, all are in bondage, all live on the left side, i.e., in fear, and that is Satan, all are afraid (through uncertainty) of going to

hell when they die, and all are 'miserable sinners'; all are under the old garment that Joshua was clothed with when visited by the God of Israel, and when he stood before the Angel. Now Joshua had found a New piece of cloth, viz., a portion of the Divine Light and Truth communicated immediately unto him by God, it was a part of that Life which is called 'eternal.' And what did the 'foolish man' do? Instead of casting away the old garment altogether, he betook himself to tailoring like all the rest, he put the 'new piece upon the old garment and the rent was made worse' (Matt. ix. 16). He thought with this 'new piece' to make the old garment now look new, for he did not see yet how old and filthy the old coat was, and by his action he blended light with darkness, truth with error, and this was spiritual 'adultery,' and 'sowing his field with mingled seed' (viz., his heart), which God had commanded not to be done. Read Levit. xix, 19, and Deut. xxii. 9, 10, 11. For God intended that the old garment should be altogether cast away, because it was first but a poisonous coat, and it poisoned ('leavened') everyone that put it on; because it was a lie to say that the Saviour came eighteen centuries ago and died for sinners, it was an abominable false creed that the Priests invented; and who, we ask, has it covered? If Christ came, as they say, why was not the law ended (Rom. x. 4), and why was not the Devil destroyed by his death? (Heb. ii. 14. 15), and why was not 'death swallowed up in victory,' and tears wiped away from off all faces, and the 'rebuke of God's people from the face of all the earth'? (Isa. xxv. 7, 8). Why was not 'sin made an end of, and everlasting righteousness established '? (Dan. ix. 24), and why have you

had priests all along to teach you? and where was the 'Comforter guiding you into all truth'? (John xiv. 16, 17). Therefore the old profession of 'Christianity' was this filthy garment that Joshua had on, and upon which he would put the new piece; and the consequence is foretold in the Scriptures (Mark ii. 21); and this sin Joshua committed (for the same is 'Adam,' the First Man in the New Kingdom), and this horrible deed made the very 'Devil,' and 'Hell,' and 'Death,' and 'Damnation,' and 'Fire,' and 'Sword,' and 'Thunder,' and 'Storm,' and 'Hail,' and 'Blasting,' and 'Curses'; even all the woes that are mentioned in the Scriptures came upon Joshua for this double-faced, double-tongued and double-minded piece of work. For God abhors the old garment, because those who wear it have one tongue to bless with and another to curse with: that is to say, while they tell you God is Love, yet they charge mankind with sin, and tell them that if they do not 'repent' (according to their notions of 'repentance,' in their creed) that God's curse will come upon them and they will be damned to all eternity; therefore they are double-tongued, double-minded, and double-faced, and 'unstable in all their ways' (James i. 8). And iii. 10—'Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.' Thus Joshua had on the abominable filthy garment, and God, to testify His abhorrence of it, punished the evil in His elect servant; he it was that endured the curse for it until 'by his sufferings' he learned obedience (Heb. v. 8), and was made willing to cast the filthy garment away altogether; respecting this filthiness, read Prov. xxx. 12-'There is a generation pure in their own eyes, and yet is not washed

from their filthiness.' Isa. iv. 4-" When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the Spirit of burning.' xxviii. 8—'For all tables are full of vomit and filthiness, no place clean.' lxiv. 6-'But we are all as an unclean thing, and all our righteousnesses as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away.' Jer. v. 30-' Astonishment and filthiness is committed in the land.' xxiii. 14-'I have seen also in the prophets of Jerusalem an unsavoury thing' (or filthiness, Heb., see mar.); 'they commit adultery, and walk in lies,' etc. Lam. i. 9-'Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully; she had no comforter.' Ezek. xvi. 36-'Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them,' etc. xxii. 15-- 'And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.' xxxvi. 25—'Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you.'

Zeph. iii. I—'Woe to her that is filthy and polluted, to the oppressing city!' Nahum iii. 6—'And I will cast abominable filth upon thee, and make thee vile, and set thee as a gazingstock.' 2 Cor. vii. I—'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holi-

ness in the fear of God.' I Tim. iii. 3—'Not given to wine, nor ready to quarrel, nor greedy of filthy lucre,' etc. 2 Peter ii. 7—'And delivered just Lot, vexed with the filthy conversation of the wicked.' Jude. 8—'Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.' James i. 21—'Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted Word,' etc. Rev. xvii. 4—'And the woman was arrayed in purple and scarlet colour, and gilded with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.'

Now this 'filthiness' is nothing else but the religion which they called 'Christian' up to this time, 1 this is the filthy garment composed of the vain opinions in their own wisdom upon the Bible, the mysteries of which were sealed up 'until the end'; as you may read in Dan. xii. Then we ask, How could the Scriptures be understood when God had sealed them up? And as a proof that the meaning of the Scriptures was sealed up from man until this time, see the jarring opinions of all men in all nations, and of all ages, upon the Scriptures, and see the monstrous cruelties that have been committed by Priests in all ages, and see the impositions practised upon the people in this day by the Priests; see the heaps of money they take from the nation, pretending to be the servants of

¹ Because there was no 'Christ' come, and it was nothing less than forgery to take the name and appropriate the character of soul-saviours when there was no 'living soul' created. If men will but consult the Scriptures, and dwell upon those here quoted, it will plainly appear that what has been counted righteous and of great gain in the world, is abomination to the pure Spirit of God and is condemned; and the Visitation of God to Zion—the coming of the Lord to teach all anew—makes apparent the Great delusion,—C. B. H.

God, whereas they do not understand one word of the sacred truth of the Bible, nor have they shown mankind the 'true and living way.' 'They ran, but I sent them not, saith the Lord' (Jer. xxiii. 21). No, however moral some of them may be, they have not the knowledge of God, nor of his ways, neither could they have it, because it was not revealed; nor are we blaming them, nor are we speaking evil of them, no, we do not mean so, but they must have the truth told them, for we must and will declare it, and show them that the whole fabric must be razed, even to the foundation, and built up with the materials that God has now provided, that all may come under One Standard, that there might in this day be 'One Lord and his Name one' (Zech. xiv. 9).

The filthy garment has been long weaving, and now at the end, at the finishing of it, it was found upon Joshua wholly, as it is written, viz. (Ephes. i. 10), 'That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in the heavens, and which are on earth; even in him.' All the spiritual filth of men met together in him, as the Word says in Isa. liii. 6. And this was Joshua's filthy garment, and it formed the 'crown of thorns,' which were invisible mental sufferings, for the soul was pricked with every lie that ever men have uttered and brought forth upon the Bible: these are the sins, the 'iniquities,' so much complained of in the Scriptures, for nothing is so great an abomination before God, as for a man to pretend to have knowledge of the Sacred Word when it was not revealed unto him by the Great Author; but they have presumed to give their opinions upon it. This is the 'sinful kingdom'

which God said he would destroy in the end, see Amos. xi. from 8 to end, and take notice how that, in this same time, when God should 'take vengeance,' he would (in 'that day') raise up the 'tabernacle of David' that was fallen, and close up the breaches thereof.

The 'David' here spoken of is 'Joshua,' who endured the furious rebukes for the adultery, and so great was the punishment that the Tabernacle fell, i.e., he lost the promise of eternal life that God made unto him, which is the true 'Tabernacle of God' for man to dwell in; but because of the 'faithfulness of the martyr,' his fidelity and perseverance in love, and enduring the stroke without a murmuring word—having 'charity' to believe that though God destroyed him he would raise him up to life, it happened unto him just as he believed (see I Cor. xiii. 7); and so God raised up again the Tabernacle of love, that fell in the terrible affliction and fright, through unbelief, and now the City is built upon her own heap' (Jer. xxx. 18).

Zech. iii. 4—' And he answered and spake unto those that stood by, saying, Take away the filthy garment from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' 5th verse—'And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.' Now the bookmakers—those that compiled the Bible—have written at the head of this chapter thus:—' Under the type of Joshua, the restoration of the Church, Christ the Branch is promised.' Well, Friends, but what 'Church' do you mean? When the people turned 'Christians,' denying Judaism? do you call this the 'restor-

ation of the Church?' or do you mean, when you turned away from Roman Catholicism and became 'Protestants'? Or where is the Church you speak of, that had the filthy garments taken away, and her iniquities caused to pass away from her? Where is she that is 'without spot or wrinkle or any such thing'? 1 (Ephes. v. 27). Where is the Church that is perfectly joined together in the same mind, and in the same judgment in every thing, and clothed with the 'robe of righteousness,' and the 'mitre of holiness' set upon her head, and she walking in purity and in the white garb of innocence and truth? Are you the 'Church of Christ'—the 'Bride of the Lamb'—while you are bringing forth such 'filth' upon the Sacred Scriptures? Are you the 'Church of Christ' lying in the Lord's bosom, while you live in all manner of luxury, and can rob the people of their hard earnings? Are you the 'Church of Christ' when you can imprison men (as myself and companion now are) for their opinions upon the Scriptures, or when they by the Spirit of God reprove your evil deeds? Are you the 'Church of Christ' that can fight against God, and choose to walk in your 'own counsels 'and despise God's teachings? Are you the 'Church of Christ' when you can swear in the Name of the Holy Trinity that God has called you to the offices you hold, when you know that you are practising deceit and falsehood, and oppressing the poor on every side by your forgery of lies? Where is your Mitre of Holiness, and your Robe of truth and righteousness?

¹ Note by James.—The 'spot' is the lie we have all believed in, which is plain by the Spirit saying the Church should be without spot or wrinkle, etc. The wrinkle is the 'old man's' mark, but Christ, the 'New Man,' is altogether lovely, without spot or blemish.

If you are 'the Church,' we see it not, but on the contrary we see your filthy covering (under all your ecclesiastical pomp and array) of all manner of abominable notions in religion, by reason of your 'filthy and vain conversation.' And we tell you this, only that you may be convinced of your error, and that you may not have on that filthy garment that is so patched and tattered, that is hateful to God, and to enlightened man. You make a mistake about 'the Church'; the Church in the first sense is an individual who is taken into union with the Lord of Life and 'made one with the Lord,' even as a man taketh a wife and calleth her by his own name, putting his name upon her so that she loses her former name in that of her husband, her husband and she by the marriage union and personal intercourse are made one. So it is written of this individual, thus—'He that overcometh will I make a Pillar in the temple of my God, and he shall go no more out, and I will write upon him my New Name' (Rev. iii. 12), viz., 'Jehovah'; here is Christ and his Church one, and the Church is the Joshua mentioned in the chapter. you say right indeed; it is the Church and the restoration of the Church from the fall—under the weight of the filthy corrupt garment—that is there set forth. But if you call yourselves the Church, pray when did you fall, and what did you fall from, and to what are you 'restored?' Is it to commit all kinds of craft and hypocrisy as you do? you are not the Church of Christ, but a 'Jezebel' (i.e., a 'dung heap') of barbarous notions, and of vain titles and 'filthy dreams' and idle ceremonies, and boasting of wisdom when you have none; you are a 'Babel,' viz., a confusion of different opinions, and you bring forth

doctrines that dishonour God—the God of Love and Truth.

Now, reader, observe particularly the words of the 4th verse, what the Lord saith while Joshua stood before him in the filthy garments—' And he said unto those that stood before him' (i.e., that stood against him), 'Take away the filthy garment from him.' Ouestion, And who were those that stood against him but the 'Powers of darkness' at his right hand to resist him, called Satan (i.e., the Adversary)? this or these were commanded to take away the filthy garments from him; and how is this to be understood? N.B.—Joshua was clothed with the filthy garments, i.e., the Lord found him in all evil, and he stood before God to answer for the 'deeds done in the body' (meaning the 'body of sin'), and by means of the filthy covering he was blinded to the 'right ways of the Lord,' who came unto him to call him to the Priestly office, and the spirit of blindness and the spirit of fear caused him to disobey the Heavenly calling, and though God had called him even by name (prior to this), and told him that He had chosen him to fulfil the Scriptures in, yet would he not believe, because he was blinded by his former notions imbibed by tradition -by the doctrines of men upon the Scriptures, and this was Satan, the Adversary, that stood at his right hand blinding him from the right way; and being disobedient, he was delivered up unto the Adversary, fulfilling what is written (I Cor. v. 5), 'Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus,' i.e., in the Day or Light of Jesus or Joshua, viz., Christ the 'Branch,' and when this Light should come to Joshua then he should be saved.

Now being 'delivered up unto the Adversary' means that he was held in the darkness (as to the mysterious working of God upon him), and was delivered up to all those threatenings denounced against the 'sinner' and the 'disobedient,' for the sins and iniquities of all were found in him, and he actually endured the anguish, pain and woes mentioned in the Bible; see Zeph. iii. 1—'Woe to her' (the 'Church,' Joshua) 'that is filthy and polluted, to the oppressing city! She obeyed not the Voice, she would not be corrected, she drew not near to her God.' Again, Nahum iii. I—' Woe to the city of bloods! it is all full of lies and robbery'; and under these 'furious rebukes of the Almighty' did the Church sink into the Abyss of woe, for she heard the Thunder-voice of God, who had come to 'take vengeance' on the sinful kingdom. See the whole of Psalm xviii. and mark the 13th verse-'The Lord thundered in the heavens' (i.e., in his Church), 'and the Highest gave his voice, hailstones, and coals of fire.' Again Ps. xlvi. 6—'He uttered his voice, the earth melted'; and read Ps. xxix. concerning the 'Voice of God' -the Lord. We ask, Why is this 'Voice' so much mentioned in Scripture if there was not a voice to be heard? Yes, it was to be heard in God's appointed time (that Voice that man never heard before), and the effects of the sound of it are described figuratively in the last-quoted Psalm, which at this time we shall not enter upon. But I myself, the writer of this, do most solemnly declare in the Name of the Eternal God, and am ready to make oath of the same before a Magistrate if required, that I heard that

¹ Zion (while on earth) here shows his willingness to conform to the customs of men in this particular, for the purpose of giving outward satisfaction

very Voice mentioned in the Psalms and in Isa. xlv., and all the Scriptures where it appears; I heard the Voice saying, 'Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels' (Matt. xxv. 41). And I was cast into that fire, but what for? Why, to burn the filthy garments off, that I might 'learn not to blaspheme' (I Tim. i. 20), and until I learnt obedience from sufferings; then these very sufferings took from me the filthy garments, the Adversary that stood before me,—the 'curse' that I must endure, was the means of setting me free, as the Word says, given through J. Southcott, 'It is thy foes must set thee free.' For the enduring of the curse opened the mystery of Christ's sufferings, the sufferings of the 'Anointed,' and then I knew that the same that endured the Cross must wear the Crown. 'No Cross, no Crown!'

Here are the 'sufferings of Christ, and the Glory that should follow' (I Peter i. II). And this is what the Word means in the 4th verse, 'And he answered and said to those that stood before him, Take away the filthy garments from him.' Now it is called 'filthy' and 'an abomination' to believe contrary to God's sacred Word, and the setting up of 'Christianity' at first, saying that 'Christ,' the Branch of Righteousness, came eighteen centuries ago, and that he as a visible man died for sin, visibly on a visible cross of wood, to make atonement, etc., etc., this was the filthy garment, together with all the base religion that has been built upon that false foundation, all is

to earthly beings; but this 'sign' they are deprived of now, and must take the evidence of the 'Voice' from the things spoken by the mouth, or expressed through the pen of the 'Instrument,' and judge whether such have been heard before in the history of the rational world. If not, then whence is the Source of this new knowledge? which redeems all by one's fall and restoration, and removes all mystery from the recorded Word.—C. B. H.

'filthy' before God; it is 'iniquity,' i.e., it is untruth, it is 'unequal'—wrong judgment, and it is the Adversary of God and man. But Joshua has overcome the Adversary by the power of God, as it is written, 'And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their life' (viz., the filthy garment) 'unto the death' (Rev. xii). Read the whole of it upon this subject.

Now the iniquity is passed from Joshua, and 'change of raiment' is given him, which means the Divine Life, which consists in new knowledge, righteousness and holiness; this is the 'fair Mitre,' and now this distinction being conferred upon him, he is God's Bishop, of whom it is written (I Tim. iii.), 'This is a true saying' (i.e., a good saying), 'If a man desireth the office of a Bishop, he desires a good work'; and what work is so desirable as by the Revelation of the Divine Truth to have all iniquity taken away? Then the man is 'blameless,' as the next verse says, 'A Bishop then must be blameless'; and how could he be blameless if God had not 'taken away his sin,' removing that which kept him in blame? literally— 'A Bishop' (God's Bishop) 'must be sinless,' he must have the sinning principle rooted out of him that he may 'sin no more'; 'he that is born of God sinneth not, he cannot sin because he is born of God, for his incorruptible seed remaineth in him' (I John iii. 9); nothing can destroy it or remove it, it 'liveth and abideth for ever,' and the Bishop lives eternally and everlastingly in God, without fault, 'blameless' before Him. Then God having made His 'Bishop' and His Priest, all the outward types are done with, and Priestcraft must die in the face of this glorious Revelation of the Truth; for where among

the nominal 'Christians' is the Bishop made and ordained according to the pattern left on record? How can they be blameless when they themselves say in their 'Church' service (as they call it), 'We are tied and bound with the fetters and chains of our sins; Christ have mercy upon us miserable sinners and offenders!' How then can such a man be God's Bishop? No! God's Bishop 'must be blameless'; he must be the 'husband of one wife'; that is, he must be married actually in spirit to that fair and lovely Virgin that has come forth from God Himself, where she ever was hid from man, and where no man could approach unto her to violate her chastity; she is the Virgin Mother of the new creation! and who is she? answer, The Promise of God — the Eternal Love! She came forth unto me at the first, but she departed from me, being disgusted with the filthy garment. But God said it was not good that man should be alone; so when I put off the filthy garment, She—the Holy Promise of the Holy Lord God-returned to me again, 'bringing in her mouth an O live bough, and she is my helpmate, my lovely 'Eve'; She is the inaccessible Light of the Deity (hitherto), and she is the unspotted mirror of His goodness, and the brightness of His Glory! God loveth none but him that dwelleth with her; 'She is more beautiful than the sun, and above all the order of the stars, being compared with the light she is found before them.' See Book of Wisdom (Apoc.) vii. 29. Here then is that 'one wife' that the 'Bishop' must have. O who can speak of her lovely charms, who can tell of her beauties? Surely 'a good wife is from the Lord'; he that hath her will never look for another,

for 'her breasts satisfieth at all times, and he is always ravished with her love.' Look also in Jer. xxxiii. 16— 'She shall be called THE LORD our Righteousness.' So God's promise of eternal life, given immediately to me, His creature, first lost, as we have said, but now found, regained, and dwelling here for evermore, being the Glory in the midst of US—this is 'the LORD OUR RIGHTEOUSNESS'; this is that 'Good Thing' the Lord God promised.

Now we ask, Did ever any of the (worldly) Bishops know anything of this fair Gift of God? did ever any of them know her, or did they ever *profess* to have *entered* into wedlock with her? No, they did not; they never knew her, for She is the ladder—the uniting ladder that unites God and man in *one* light, life and love!

We do not mean to speak disparagingly of men called 'Bishops' or 'Priests,' but we must inform them of their error, we must tell them the truth, and will while we can hold a pen or use the tongue; God has sent us to declare it. 'The Lord hath spoken, who can but prophesy'? (Amos iii. 8, and Jer. xxiii. 21). And if they imprison me (as now, confined in Derby Gaol) or if they kill me (speaking 'after the manner of men'), so let it be, the sooner I shall be in eternal glory alto-

¹ To a people like the professed Christians, who make their boast of having a 'spiritual' religion and a spiritual nature, this sublime conception and realisation of the Gift of God to our nature, should be immediately grateful and acceptable, and cause them instantly and irrevocably to discard the former gross naterial notions they have held, on the bare outside reading of the Word, which have confined the ideas to the mortal sensitive life of the mating of the sexes in nature, not seeing the merely representative character of all natural functions, and not conceiving the possibility of, nor aspiring to the blessed sweet and intimate promised relationship, that the God of freedom, grace and love would enter into with the creatures of His power, even as Husband to wife, and Wife to husband.—C. B. H.

gether; but we fear not, they can have no power but what is given them of God, and 'His will be done.'

Now take notice, the Bishop must have but 'one wife,' he must 'cast out the bondwoman and her son,' which means all the former belief, all the old 'Christianity,' with all that she has brought forth, which is her 'son,' for the Scripture says (Gen. xxi. 10), 'The son of the bondwoman shall not be heir with the son of the free,' and Gal. iv. 30. The free woman is the eternal and everlasting Promise of God, dwelling in the human nature, and Her son is light, life, liberty and peace, and 'joy in the Holy Ghost'; this is the new creation, the 'Prince of Peace, the Mighty God and everlasting Father!'

'The Bishop must be sober, vigilant, apt to teach. of good behaviour, given to hospitality.' He must not be drunken with falsehood, with false notions, from these he must be cleansed; he must be 'vigilant' in obtaining constantly the knowledge of God and of the Word, that he might give the same forth to all loving inquirers; his 'good behaviour' consists in his fidelity to the God who puts the 'mitre of holiness' upon his head, and by whose wisdom the filthy garment is taken away, and the change of raiment given unto him; he must constantly entertain the glorious Angels of God that open unto him the mysteries of the Word, he must be 'careful to entertain these strangers' (Heb. xiii. 2). And 'apt to teach,' i.e., quick to give instruction to those that seek it; he must not be 'given to wine,' i.e., he must not be intoxicated with wrong opinions, and so stagger against the truth and strike at it, not knowing what he does, but he must have sound judgment and sobriety

of mind; he must not be given to 'filthy lucre,' that means man's wisdom on the Scriptures, it does not mean this world's money literally, oh, no! it means the opinions of men upon the Word—the written Word of the Bible; he must be 'patient,' waiting upon God, who is his Light, and must not be forward to brawl out anything without first weighing it in the 'Balance of the Sanctuary,' to see if it be 'just weight,' i.e., to see if it be sound truth; he must not be 'covetous,' but must wait patiently for what is opened unto him by the 'ministering spirits,' who 'minister unto him,' as it is written, 'Let the angels minister unto him'; the Word says (Heb. i. 6), 'Let all the angels of God worship him,' i.e., minister unto him, or serve him, that is what is meant by 'worship.' 'Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation?' (Heb. i. 7, 14). But the Son, who is now here in human nature, 'maketh his angels spirits, his ministers a flame of fire' (Ps. civ. 4). All the invisible powers of light that now attend on the Son of God, he maketh a 'flame of fire' that burneth up the opposing spirits of darkness that are in the outward world of men; but they—the angels—must all come to him, and he giveth them their names, i.e., their power, for they have no power till they come to him.1 So you read that 'God brought all the cattle to Adam' to see what he would call them, and whatsoever Adam called them that was the name thereof.

¹ For he is the Spirit and Life of all prophecy ever given by the visiting Spirits to the Prophets to record, in mystery. So he is their truth and light; he gives the meaning and end of all the Word; he is the answer to all the riddles; and then the dead letter becomes 'power,' i.e., everlasting Divine knowledge, in which everything is named and settled.—C. B. H.

But I think we have now said enough about the 'Bishop' to let you see that when God's Word speaks, saying a Bishop then must be blameless, etc., that it is no worldly ecclesiastic at all that is meant. No indeed, but the not understanding the Word on record made all the 'Popes,' 'Arch-bishops,' 'Bishops' and 'Priests,' etc., etc., and all their ceremonies 'were imposed on men till the time of reformation' (Heb. ix. 10).

Now you must understand that the Lord Himself, i.e., the Son of the Great Eternal God, is indeed the 'Bishop' in the human form, for the coming of the Lord is manifest in the human being in two distinct dispensations of God's power, or in two operations of the Eternal Spirit upon the human mind; the first is called 'Jesus,' or as you see, Joshua, which the man could not be had not the Eternal Spirit Jesus been rooted in him, and by virtue of this Spirit the man has his name 'Joshua'; and then you see him with the 'filthy garments' on which causes the eternal death, because it was the departing away of Eternal Life. 'My God, my God! why hast thou forsaken me?' All deaths of men and women that ever happened were only the shadows of this death of Jesus [and so with all the occurrences of the outward existence, being temporal only, they can but typify in one stage or another the events of the spiritual, real and substantial life]; for understand, the 'Word was made flesh,' i.e., the Word or Breath of God that was breathed into me from God in the beginning of the Visitation, that Word became me, so that whatever I was it became, thus condescending to become man. I was dark, so it became dark. I was fleshly, gross, not spiritual but

earthly, as it is written, 'The first man was of the earth, earthy' (I Cor. xv. 47). Then the earthy man ('the flesh') must die, for it 'lusted against the Spirit,' so you see, or may see, how it is said, 'He was made sin,' or flesh, the 'Word was made flesh' 1 (2 Cor. v. 21; John i. 14). And you know it is written (I Cor. xv. 50), 'Flesh and blood cannot enter into the kingdom of heaven'; no, he could not (in his unclean state) enter the Gate of Life, therefore it is said, 'He suffered without the gate, that he might sanctify the people with his own blood' (Heb. xiii. 12), or, that by thus dying this awful death, the power called the 'Devil' (or the 'Adversary Satan') might be destroyed; i.e., that by these sufferings the former great error should be destroyed, for that is the Adversary Satan-the Devil, as it is called; and by this being done in the human nature (called 'the people') it might evermore be sanctified or set apart unto God, by the knowledge that this operation of the Divine power should communicate to the being, who should thus 'die in the Lord.' And in allusion to this very death it is said, 'Blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them' (Rev. xiv. 13). So 'Jesus' dies, but rises again 'CHRIST,' not now flesh, but Spirit, a spiritual 'Man-child.' The first man was of the earth, earthy—'The Word was made flesh,' but 'the second man is the Lord from Heaven.' So it is

¹ Note by James.—As all men had a fleshly notion on the outward letter of the Word, of a bodily Christ, etc., so when the essential living Word became Man, it was turned to a fleshly sense, 'made flesh,' by the human mind of God's 'Elect servant,' who was in bondage to the worldly ideas concerning Christ's coming as a visible man eighteen centuries ago.

1

written 'Christ died' (i.e., Christ in his first state, which was 'Jesus' or 'Joshua') 'that through death he might destroy him that had the power of death (i.e., the Adversary -the falsehood that had the power to put Jesus to death), 'and deliver them who through fear of death were all their lifetime subject to bondage'—and we may add, to vanity (see Heb. ii. 14, 15). Now we ask our opponents (awful words, did they but realise that they are opponents of the Divine Light) this solemn question, viz.: If Christ died eighteen centuries ago, pray how is it that the Devil was not destroyed; how is it that you 'teachers of religion' have kept up the idea of a Devil ever since? Answer these questions, or the Divine Light in Zion shall take your kingdom from you,—Luke xi. 21, 22; Amos iii. 11.—'For the stronger' (in knowledge) 'now is come, and will enter into your palaces, and spoil the armour of the strong man that has been keeping your palaces and goods in peace'; hitherto there was no one to molest you, you carried all before you and did as you liked, and tyrannised over the people, practising your mummery and witchcraft; but (Rev. xx. 12) now 'the judgment is set and the Books are opened,' yea, and that 'other Book' is now opened, viz., the 'Book of Life,' and the dead wisdom of men shall now be judged out of those things that are written in the books, and all your doctrines shall receive 'damnation'; and happy will be those that will voluntarily 'give up their dead'; all the former wisdom of men is condemned by the 'Judge who is now come!

Well now you see Joshua with change of raiment, and the Angel of the Lord standing by, to signify that VOL. III

God stands by His anointed to strengthen, support and deliver him.

6th verse—'And the Angel of the Lord protested unto Joshua saying' (7th verse), 'Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee walks to walk among these that stand by.' 8th verse—'Hear now, O Joshua, the High Priest, thou and thy fellows that sit before thee, for they are men of wonder; for behold I will bring forth my servant the BRANCH,' i.e., I will bring forth Christ the 'Sun of Righteousness' in thee to perfection; the 'Light of Life' shall arise in thee continually, for 'the path of the Just is as a shining light, that shineth more and more unto the perfect day' (Prov. iv. 18).

And thou, Joshua, art now justified by me, thy God, I have caused thy iniquity to pass from thee, and have clothed thee with the robe of Truth—the 'Spirit of truth,' and thou and the means by which I have brought thee forth art 'wonderful,' and will be a 'wonder' to those that hear it; walk thou in My ways that I have shown thee, and keep My charge, and thou shalt always walk in company with My Angel (My presence) that stands by; and thou shalt judge My house and keep My courts, i.e., thou shalt govern in My light and wisdom; by the Spirit of Judgment thou shalt have knowledge of all spiritual matters relating to My Kingdom of peace. Thou shalt, with Me thy God, sit in judgment and pronounce the decree for all spirits ('keeping My Courts'), and with thee shall all the Heavenly hosts congregate the 'great assembly'-the Great congregation of My

invisible powers, and thou shalt govern and guide all spirits. This is My reward unto thee, My 'faithful martyr, Antipas' (Rev. ii. 13; the name signifies 'for all and against all'), because thou hast been faithful even unto death, therefore do I give thee the Crown of Life. Thou hast lost thy life for My sake, and now thou hast found it unto Life eternal. 'Thou-with My Great Name Jehovah in thee, the man of four letters, viz., L I V E-art my battle-axe and weapons of war'; for 'with thee will I break in pieces the nations, and with thee will I destroy kingdoms, and with thee will I break in pieces the horse and his rider, and the chariot. With thee also will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man and the maid. I will also break in pieces with thee the shepherd and his flock, and with thee will I break in pieces the husbandman and his yoke of oxen, and with thee will I break in pieces captains and rulers. And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord. Behold I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth, and I will stretch out my hand upon thee and roll thee, down from the rocks, and will make thee a burnt mountain' (i.e., false 'Christendom'). 'And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be everlasting desolations, saith the Lord' (Jer. li. 20-27).1

¹ Note by James.—The 'axe' represents God's elect servant; the helve being made of wood signifies the human nature; and as the helve is in the head or the eye of the iron part, so the human is in the Word, and is held in the hand of the Eternal Power as His instrument to perform His work by means of the

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Here you see, friends, is the decree of God for all the religion called 'Christianity,' because it is a religion of the letter and not of the Spirit, it is Babylon (i.e., confusion); it is not the truth, but it was set up on opinion. They hazarded the opinion that Christ did come, because the Scriptures spoke so plainly of his coming, and they took it for granted that he came, but they have no proofs of it whatever by any effects, but proofs to the contrary, numerous and weighty. But now hath God brought forth His Word, and His 'Word' is Christ, and in His servant Joshua He hath made all things even, and the even is come because the Word on record is fulfilled in Joshua, both in death and life, both in darkness and light; in him God hath made 'both one, breaking down the middle wall of partition, taking it out of the way' (Ephes. ii. 14). There was a party-wall that ever stood between God and man which prevented their perfect union, viz., the 'powers of darkness,' Satan, the Adversary, who had the 'power of death,' and until that 'death' which the Word threatened against the 'sinner' was borne, gone through, and overcome by the character appointed for it, that party-wall has been standing. now the 'curse' that was threatened being borne, the

Word of Truth. Now 'the axe is laid to the root of the tree,' and take notice (2 Kings vi. 5) how the axe-head fell into the water; 'one was felling a beam,' meaning, in the spiritual sense, aiming a blow at the 'powers of darkness,' which is the great 'beam' in man's eye or mind, and the 'iron fell off,' showing how the Divine life was lost at first, but the Prophet 'cut down a stick' and threw it into the water in the place where the axe-head fell, and the 'iron did swim'; signifying that when the 'dry stick' of the human vain life fell, or was given up by the creature, then the Promise or Word was recovered; as contrary and impossible to the thoughts of mere human nature as for iron to swim! (See also letter of May 30, year 9, on this subject, before referred to (footnote) in this writing.)

debt that was due is paid, the Word has got its demands, for it demanded the 'soul that sinned' to be given up unto it, and that was Adam (viz., Zion, the writer of this), the 'first man,' a 'living soul,' and the same is Joshua, and every character mentioned in the Scriptures. when he fell, and paid the debt that the 'letter' seemed to demand, surely then in justice he could demand his freedom from the eternal prison, and justly claim all that God had promised, because he was first 'obedient unto death,' and now he is obedient unto life; and by this work the true light of the Scriptures is obtained, the 'party-wall' is taken away, and the Devil is destroyed, Hell and death are 'swallowed up in victory,' the fears of death are now no more, we see them no more for ever! 'There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh' (or letter) 'but after the spirit' (Rom. viii. 1). Death is slain and Life lives; the 'single eye' sees no Devil, death or damnation, 'fire and brimstone' and 'everlasting burnings,' storm and tempest of Divine 'wrath' and 'vengeance, and all such things; for all that was said about these, pointed at and threatened that being in whom God's holy law, viz., His promise, should be revealed; should he still so sin against that Law of Life, and still wear the filthy garment when he came into the presence of God, then he should suffer the punishment threatened against the 'wicked,' for he only was found wicked because unto him only was the 'law' given, and on him was found the 'accursed thing,' viz., the 'Babylonish garment' (Josh. vii. 13 and on); for though the Spirit spoke in all ages of the world through men and women, and their com-

munications were written in books, yet that was not the 'giving of the law,' it was not on that account any law to men, although they in their ignorance put themselves under it as a law, and judged themselves sinners because they did not do as they thought the Word commandea them; but it was no command to them, neither are they 'sinners,' because it was written in books, and because of all their immoralities (as they call them), neither did God take any account of their doings or not doings.' 1- 'The times of ignorance God winked at.' There was 'no law' till the Word came now in the end, in its power unto the character appointed for that purpose, neither could there be any 'sinner' but he that received the law and 'kept it not' but let it go, he was the breaker of it, and he must be the 'repairer of the breach and the restorer of paths to dwell in,' by the power of God (see Isa. lviii. 12). what the man said when he let the axe's head fall into the water, 'Alas, master! for it was borrowed,' which is a figure to represent this very work of which we are writing, the loss of the Spirit of Life is here set forth, with the complaint and lamentation of him that lost it. His saying, 'It was borrowed!' implies his (the recipient of the Grace) consciousness that he ought to have returned it safe as he had it; but the Gift or Loan was gone from him and lost, and he no more expected the return of it, than one would to see iron float, because all claim to it

¹ Will not men reflect when they hear this merciful ordination of the Eternal Love, and realise the mistake they have made in taking the position of accountable creatures, and striving to obey 'commands' which were impossible to nature of itself, thinking God a 'taskmaster' who was concerned in their animal doings and imperfections? O what a load is lifted off the (self-guilty) world by this glorious plan of atonement and self-effacement of the one, who now 'reconciles' us unto God in love.—C. B. H. November 30, year 65.

(according to the 'old covenant') was gone. But as the axe's head was miraculously restored, it shows the return (by the Divine power) of that 'perfect gift' of God given to Zion, and therefore this coming of the Lord, as we describe it, unlocks all the mysteries of the Scriptures, and without this is received the Scriptures are enigmas to those that reject, because it is by that alone God is pleased to open them to man, redeeming him from the notion that he is a 'sinner.'

But it may be argued against the writer, thus:-If you say that none could be sinners but the one, how is it then said in the Scriptures, 'For all have sinned and come short of the glory of God?' To which we answer, The Visitation of God to me shows all the human race, what they are, and their state, viz., that they are dead to spiritual light; and had anyone, or had all of you been under the same Visitation, you all would have done as I did, on account of the strange and mysterious and unlooked-for way of the Lord's coming, you would have fallen from your first estate, and have denied your Lord as I did, because of your preconceived and fixed opinions, imbibed in your education, respecting Christ having come before as the Priests have taught, and your believing that the Scriptures were historical. For instance, how could you imagine but that there was an 'Adam and Eve,' etc., etc., as the 'learned' of this country tell you, about six thousand years back, and that all the race came from them? How would you discover that, instead of this being a literal outward event, it was a prophecy of a future spiritual 'creation'? This could never be known but by a Divine Revelation, and by being made that very 'Adam' mentioned in Genesis; and just so with all the You would have been totally ignorant of them, as I was; you could never think that the tide of opinion on the Scriptures that has been flowing and running (all believing them to be historical) for so many years, must now be turned another way; no, you would have rejected knowledge as I did, through your ignorance, which was the case with me, and then you must fall into the woes that the Scriptures threaten, and by that be convinced. The wisest of you would be no wiser in this case than I was, and therefore, though not appointed of God for this work as I was, yet you would surely have disobeyed in the case if it had been you. So we are all on a level, we are all alike, all 'dead' to Divine knowledge, though there is such vast difference among men as to natural and acquired talents, in the things relating to this outward world or visible state. I have no worldly learning at all, thousands and thousands have been and are before me in such things, but this and Divine learning are two distinct matters.1

Well then, all have 'sinned,' for all stood in Adam, all have 'come short of the glory of God,' that is the 'sin,' not that God blames any, but you are now by this Revelation to be convinced that you are short of God's glory;

¹ This being so, all the 'divinity' and 'theology' professed in the world is but a mockery, dream and counterfeit. Suppose any put in the position of Zion under the Visitation (and no one need envy the situation of the sufferer; see the printed work, Part II. pp. 85-6), how surely would they have shrunk back from putting on the real Divinity, and becoming 'the Lord Jesus Christ' according to the goodwill and love of God; this all must be conscious of, in natural unworthiness. Yet see the remedy this Divine Gift provides for all the social differences without (which so puzzle the 'learned' of the world at this time); all stand the same, though with varied characteristics and intelligence, which will work harmoniously for mutual benefit, being joined in one mind, and one spirit of Love.—C. B. H.

i.e., you have not God's glorious Light of Life within you, you have 'all sinned,' i.e., come 'short of the glory of God.' But you are not to believe that God is angry with you for anything, God was never 'angry' as men teach, He was ever Love to man, and is so without a change to everlastingness, to eternity; but now is the time that He manifests His love; man has been ignorant of His character, and therefore no union could be between God and man. Then this Revelation, as we have said, breaks down the party-wall or the partition, and lays level the 'mountains and hills' that stood in man's way, of that eternal and permanent peace that God promised to man in the 'end.' How could God be angry with man, even if He were subject to passions (as poor ignorance has represented the Glorious God of Love), seeing that He had not revealed His glorious Light? Could the Great Eternal be more unjust than man? But it pleased God in His infinite wisdom to let all men be 'confirmed in erroneous thinking' (Rom. ii. 32), and then to reveal the truth of His Word to their astonishment and glad surprise. You have thought you were all sinful, not knowing what 'sin' was, but thought that your numerous infirmities of nature were sin, but no; the sin was darkness, and God blames you not for it, and you know it is written (Isa. lv. 8), 'God's thoughts are not as man's thoughts'—God thought quite another thing to what you did; and now the Spirit of Truth is come to be your 'Wonderful Counsellor,' and to 'guide you into all truth,' and to show you that what you ever thought yourselves to be, viz., sinners against His law, is false, for now it is proved that His law was never given till it was sent forth in power

to him that writes this, and 'where no law is, there can be no transgression.' How many have even gone out of their senses thinking they had committed 'the sin against the Holy Ghost!' but God in His infinite love and wisdom kept all men from this. How could any sin against the Holy Ghost until He—the 'Comforter' came? and he that did commit that sin is destroyed, which was the 'filthy garment' as it appeared upon Joshua, that was it or he that 'defiled the temple of God,' and the Word recorded says (I Cor. iii. 17), 'If any man defile the temple of God, him shall God destroy.' Then it is only for you all to turn from the 'beggarly elements of the world,' and receive this glorious Light, and in so doing you receive the Lord — the Comforter — and you are 'without fault before the throne of God,' because then the spot that spotted God's honour is wiped away.1

We come now to the 9th verse—'Behold the stone that I have laid before Joshua; upon one stone seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. 10th verse—'In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.' Now by the 'stone laid before Joshua' is meant the light of all prophecy, i.e., the perfect knowledge of it, which 'stone' is Christ—the 'chief corner stone' (Ephes. ii. 20), the 'Spirit of truth.' The Word is laid open before Joshua, and in the Revelation all the stones—all the hard sayings

¹ All the hard conditions, ceremonies, ordinances and commandments that have been imposed upon us in the *letter* of the Word, making God *appear* an 'austere master,' through wrong judgment (Luke xix. 21), are all removed, 'blotted out,' in this Revelation of *unconditional* Love Divine.—C. B. H.

of Scripture—however contradictory in the letter, however different in form and size, and however rough and hard to be understood-all, all unite in the Lord's becoming Man in Joshua, and become one stone, forming the foundation for the new world, whereon is built the 'New heavens and the New earth,' of which it is written in the Book called the 'Revelation' (xxi.), 'I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea'; i.e., I saw Christ, the New Man-the Light of Life-in the human form, formed in the human mind; 1 the Prophet saw what was to come to pass in the 'last days,' and when he saw this, he says, 'And there was no more sea.' No, certainly, when the Lord is come, and the 'Stone is laid in Zion' (the 'Church') for 'a foundation' (Isa. xxviii. 16), there is no more tossing with tempest, or being driven hither and thither with 'divers winds of doctrine'; there is no more wavering like the waves of the sea, God's hand, viz., His Power and Spirit, has 'formed the dry land,' and now 'the Angel set his foot, one upon the land, and the other upon the sea, and lifts up his hands to heaven, and swears by Him that liveth for ever and ever, that there shall be time' (i.e., change or changing) 'no longer' (Rev. x. 6). 'Time' shall be no more, but the Eternal Light and Knowledge shall now reign to infinity; hitherto the Scriptures were all sea (unfathomable and bottomless to human wisdom and learning), no man could find perfect

¹ This is the point the nominal 'Christians' have so grossly misconceived, as to imagine Christ in the outward figure of an immaculate humanity, forgetting altogether that 'God is a Spirit' and could only manifest Himself spiritually, by sending forth His Light or Flame of Love into the heart and *mind* of one of the animal race; thus begetting *His Son* in the womb, or clothing Him with real human nature.—C. B. H.

rest upon them, although it was God that gave them by inspiration, as it says, 'The sea is his, and he made it'; but being unfulfilled and unopened, they were 'sea,' men were tossed in mind respecting the meaning of them; but the fulfilment is 'the land' solid for man to walk on, and the 'Angel' unites them, i.e., the power of God put forth, and now 'time is no more,' for the curse is turned into blessing, the threats that stood in the Word are passed away, 'there is no more curse' (Rev. xxii. 3); the mystery that was hid under the letter is revealed, and all is one grand 'stone,' the knowledge of which is 'seven eyes' to Joshua, or seven lights, seven spirits — Perfection or Spiritual Life, that bringeth in the 'seventh day,' i.e., the Holy rest signified by the number 7.

This stone 'laid in Zion for a foundation' contains, and gives to the human being the following seven Divine properties, It invests him with the 'Stall of Priesthood,' the 'Crown of Righteousness,' the 'Reason of understanding,' the 'Robe of Truth,' the 'Breast-plate of faith,' the 'Mitre of Holiness,' and the 'Ephod of prophecy!' CHRIST in human nature is all this; and 'other foundation can no man lay than that which is laid in Zion.' Read lsa. xxviii. and see if it is not foretelling of what should come to pass in the 'last days,' we mean this very time in which we live and no other, when the 'woe should come on the Crown of pride'—the 'filthy garments' of the inventions of men.

There is a beautiful and striking parable pointing to this very subject in the writings of Rabbi Solomon Jarchi, in his 'Exposition' (as he calls it) 'of the Five Books of Moses,' as follows:—'And he' (that is Jacob) 'took of the stones of that place, and put them for his pillows.' The Rabbi says, 'The stones began to quarrel one with another, one' (of the stones) 'said, "Upon me shall the Righteous lay his head." Another said, "He shall lay his head upon me." But God made them all unite and become one stone, and upon that stone Jacob lays his head.' This Rabbi is ridiculed by some English writers, as are all the Talmudic Prophets, because of their curious parables, which the 'English Divines' (so called) do not understand; and they suppose that Solomon Jarchi means that the stones literally spoke, and the wise, college-educated 'Christians' make the Rabbins the subject of their wit and ridicule. But we ask, If the Rabbins even did believe that the stones really spoke, would it be more preposterous or ridiculous, Sirs, than your belief that the Devil did take Jesus literally on to a high mountain, and there opened his eyes, performing such a miracle upon him as to enable him to behold all the kingdoms of the world and all the glory of them, in a moment of time; and then flew away with him to Jerusalem and set him upon a pinnacle of Solomon's Temple! I think it is enough to make a stone speak, that men (and Bishops and Parsons too, who are educated for the 'Ministry') can be so simple as to believe that this, with many other things recorded in the New Testament, did literally take place, and to teach the same to the people, and cause them to swallow such monstrous absurdities; they ought to be well paid for the communication of such grand 'intelligence' to the people that has made them so wise. 'Perhaps, Sirs, I might not have hit you thus, only that you take upon you to make sport of better men than yourselves—as regards real piety and sincere devotion; 'with what measure you mete, it shall

be measured to you again.' We know the Scriptures are true, but they are true in the same sense as Solomon Jarchi's parable. Let us see the meaning of these stones speaking and quarrelling and then uniting together into one stone, and Jacob sleeping upon it, using it for his pillow. See Gen. xxviii. 10, 11—'And Jacob went out from Beer-sheba, and, went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.' This passage of Scripture being quite illustrative of our subject upon the 'stone with seven eyes,' we are therefore necessarily obliged to go a little into it, and we know the Reader, if he is not already a Shilohite, has need of patience, because all we say is quite new to his ears; but let him or her consider and weigh everything we say with the Scriptures,1 and let him not be surprised to see 'David dancing before the the Ark' (as it is coming back), and showing all his secret parts, that were until now hidden; 'Saul's daughters,' we know will cry, 'Shame and blasphemy!' when they read this, because they are so modest? O the hypocrites! 'David' will be 'still more vile,' and will show all his secrets to the shame and confusion of the Jezebel, till she shall hide her mock modest face.

Jacob in the Scriptures, represents the character in whom

¹ Any who have proceeded thus far in this writing, with desire to understand, and who seek the truth, will have discovered the absolute 'newness' of Messiah's teaching; and will do well to pause and reflect (as here adjured) upon the means or cause of its production. The wilfully blind, and obstinately prejudiced may cast aside and revile this 'testimony of Jesus'; but the sincere and earnest must come to the conclusion that a Power more than human indites, and they must either be of 'Saul' (the 'hell and death' of the letter), or of 'David'—'Beloved'—through the Spirit which reveals all 'secrets' of the Divine Love.—C. B. H.

the Word or Breath of God is now, in this time revealed, for all the Scriptures stand for the end; the same is Jesus, or Joshua, as represented in Zech: iii., and as we have described, it shows the human being or nature struggling under the strange operation of the Spirit, who has come in him to perform his 'strange work,' viz., to initiate man into the Godhead, or to make man a 'partaker of the Divine nature' according to God's ancient promise. And of the 'servant' Jacob read Isa. xli. 8; xliii. 10; xlii. 1, 19; xliv. 1, 2, 21; xlix. 3, 5, 6; xlv. 4; lii. 13; liii. 11. His travelling from Beer-sheba to Haran represents going from one point of experience, or from one degree of the spiritual operation or work, to another; the word Beer signifies a well, and Sheba signifies captivity or being compassed about, or, after the Syrian language, an old man; and herein lies the mystery of the subject, which could never be understood until the person appointed was actually brought into the experience and circumstances by the mysterious working of God's power, foretold in the Scriptures. 'Beer' means that the humanity had in it the Well of Life, i.e., the Spirit or Breath of God; but the Well was choked up by the dirt of human tradition, covered over with the 'filthy garment' of the world's corruption, and it must be re-dug by a painful operation ere the water of Life could spring, i.e., the True Light and Knowledge. Here read Numb. xxi. 16, 17, 18. And as 'Sheba' signifies captivity, 'old man,' etc., it shows the state the human soul was in under the Visitation of God; the Spirit within him (the Well) made him feel his bondage under the elements of the world, and set him longing for the Water of Life, without which he found he could not live, but in his apprehension must perish everlast-

ingly, if he did not or could not get it. And being still held in ignorance of God's Word and of God's decree respecting himself, not knowing but he should at last be eternally lost, he was in great anxiety, still held in 'captivity' to the flesh or the 'old man,' viz., his former false notions of God, and the doctrines imbibed by tradition. But from this he was trying with all his might to get free, for he saw there was 'death in the pot,' and that he was poisoned by the 'wild gourds'-of human wisdom that was shred into his soul by the teaching of men upon the Scriptures (read 2 Kings iv. 38 and on); and in this state of anxiety he had 'nowhere to lay his head'; his face was set toward Haran, i.e., towards the 'Heavenly City' that he now believed was to come, according to Heb. xiii. 14; he believed that this City of peace and truth was to come, and his soul longed for that City, but how to get there he knew not, only going forth trusting wholly unto God to bring him into that City.

This was that 'certain place' that he lighted upon, and here he tarried, for the sun was set, it was dark, he was in a mismaze; the Word in the letter was condemning him, and he was despairing of Life, and yet, from the promises of the Scriptures, he had hope, and the struggle was great here; therefore he hath his name Jacob, a 'struggler' or 'wrestler.' 'The foxes had holes, and the birds of the air had nests, but the Son of man had' (now) 'nowhere to lay his head.' By the foxes is meant the false understanding of the Word in the letter, and the threatenings of it against the 'sinner' made deep holes in his heart, made deep impression, which he could by no means cast off, for want of knowledge; and the 'birds of

the air' too, had made their nests in him (meaning the angels), but could not enlighten him, for he must pass through death, signified by the 'sleep.' So struggling between the contrariety of feelings, he was tired and weary, here he tarried between terrible fears and gleaning of hope, but had nowhere to lay his head at rest. The Word came in power to his soul, which he found 'quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow' (Heb. iv. 12), and the Voice of God within him condemned every thought and imagination of the heart, discerning all evil in the soul.

So that under these feelings, Jacob's sun went down, i.e., he, through the terrible anxious fear that was upon him, thinking that God was now condemning him, instead of the filthy garment that he was clothed with (which must now be destroyed for 'the end' was come), poor 'Jacob' trembled and quaked for fear, at the terrible sight of the Divine Majesty putting forth His vengeance against the filthy garment, and his 'sun set,' he lost sight of the Promise that God made unto him; for 'the stones quarrelled one with another,' death seemed determined to have him, he felt himself cursed as a sinner; and he thought that God, being of inflexible justice, must (according to that justice) fulfil his Word upon him just as it

¹ How often is it said that God must punish to show His justice, but the literal ideas on this subject (which possessed the mind of J. Ward like the rest) cannot be reconciled with the foreknowledge of the Divine Being whose 'darling attribute is mercy,' for the creatures of His Providence have no being but from His power, and move and act according to the order established in nature. But here in the Visitation to Zion, we see the conspicuous justice of taking vengeance on that principle of darkness that has deceived mankind, to believe that God was a wrathful Being; whereas He but manifests His jealousy'

stood in the letter, which could be nothing less than to be forever banished from the presence of the Lord and from the Glory of His power. Here was one stone that insisted upon having him; and yet the promises recorded in the Word said, 'Upon me shall the righteous lay his head.' But Jacob, feeling the curse, dare not presume to rest in hope, and yet could not altogether despair, still feeling the keen anguish and dread of losing life eternal, pangs and sorrow got hold of him, yea, the 'sorrows of death and the pains of hell,' because the Word was in him in its power, for he now stood in the portal between death and life; Life would have him, and Death-eternal deathdemanded him as its prey, and the 'arrows of the Almighty drank up his spirits!' He was on the one hand rebuked of God, and called the 'enemy of all righteousness' (Acts xiii. 10, and see Epistle on Rom. xi., Vol. I.), and God seemed to abhor him; while again promises of Life were held out to him, and struggling between these two mountains, his sun went down, and 'the setting sun felt a setting stroke.'-I. Southcott.

But this terrible and indescribable war of the invisible powers, brought Jacob at last to be reconciled unto death, and he went through it, and then he saw all the Bible from end to end to be one stone, that part of the Word which curses the sinner, and sends down to the cold chambers of the eternal grave where all is lost and

against His rival foe in the humanity, which prevented the acceptance and enjoyment of the Eternal Love.

¹ Zion, in this explanation of Zech. iii., shows us a 'stone' of unusual size and 'shape,' and consequently most comprehensive in structure and scope; others of the 'stones' may be much smaller in form (a verse, or part of one for his text), but each come to the one end, and unity of Love.—C. B. H.

forgotten; the Voice that sent him down to the caverns of silence and outer darkness, and that took his life, only 'wounded to heal,' only 'killed to make alive,' only 'brought down to hell to bring up again' (Deut. xxxii. 39; I Sam. ii. 6). But Jacob, you see, in the dreadful combat, lost his 'privy member,' and was 'wounded in the stones,' he had his stones broken, and his privy member, viz., the Promise of God (made privily to him), and the Seal of Life, was cut off through unbelief; he fell sick when the Voice of God condemned him for sin, and died, and thus he 'became a eunuch for the Kingdom of Heaven's sake' (see Dialogue, Vol. IV.). He was then lost, cast out, cut off from the Priesthood, till death had lost its sting and spent itself upon the victim; so the Scripture saith, 'Man' (the Son of man) 'lieth down, and riseth not again until the heavens be no more' (Job xiv. 12).

Here read Deut. xxiii. I—' He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord,' and to this points directly that Scripture in Matt. xix. 12, which says, 'For there are some eunuchs which were so born from their mother's womb, and there are some which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the Kingdom of Heaven's sake. He' (the Word adds) 'that is able to receive' (this saying), 'let him receive.' Then the 11th verse says, 'All cannot receive this saying, save to whom it is given.'

Now the stones being broken, signifies the struggle between life and death, between these two stones—the 'upper and nether millstones'—life and death—the soul was ground to powder and refined; so in this Jacob suffered all and lost all, that he might gain all. And now you see him 'David' dancing naked, rejoicing before the Divine Ark, and is not ashamed to let it be seen that he has his 'privy member' again, and his stones quite safe and sound, so that he can beget children enough; for now the two stones, life and death-both of which stood in the Word recorded in the Bible, but put in force in Jacob (Zion) - these two hang together and operate together for the spiritual propagation of a spiritual race of people, God having caused the jarring and quarrelling stones to become one stone. 1 Now Jacob has a sweet sleep on it and a sweet dream, he is now in the 'Vision of Peace,' beholding what was written concerning him, viz. (John i. 51), 'Hereafter shall ye see the heavens open and the angels of God ascending and descending upon the Son of man.' now he is awakened out of his sleep, and sees all the way that God hath led him, he has the knowledge of the mystery, and in silent amazement, adoration and wonder he says, 'Surely the Lord was in this place and I knew it not! and he was afraid,' i.e., he was struck with astonishment and reverential awe, mingled with love and gratitude, and said, 'How dreadful is this place!' i.e., how solemnly glorious, what dread was I in, thinking that

¹ All who are sincere must plainly see here, how the 'vileness' of the letter is turned into goodness and purity, and will relinquish (like the First Parson in the 'Dialogue') his former gross literal notions on this part of Scripture at least (viz., Matt. xix.). And so they all stand, however apparently obscene, and those who wish to honour God's Word, will be glad to be reconciled by the 'Mediator' to all the Word, and the functions of Nature.—C. B. H.

all was over with me for ever, and yet to find it the very 'House of God' and the 'Gate of Heaven'; for the dreadful and awful death that I have passed through was the *Gate* of Life (see Gen. xxviii. 16, 17); and now Jacob has entered into that 'Covenant' mentioned in the 13th and 14th verses.

So now you see the 'stone with seven eyes' that is laid before Joshua, and we have shown you how the Word of God (the image of which has stood for many years and ages in books, particularly the Bible) is now 'graven upon the fleshly table of the heart' (2 Cor. iii. 3, 4). In books it was a dead letter, but now it is Spirit and Life, bringing forth its fruits, being sown in the appointed ground. 'I will engrave the graving thereof,' and it adds, 'I will remove the iniquity of that land in one day.' Now shall we not appear 'vile' to you, if we say that there was 'iniquity' in the Bible? But I told you I should be 'still more vile,' so I cannot help it, because I am so formed to be 'vile' and 'base'; therefore I think you will excuse me, seeing that I only act according to my nature.1 What we have said about the 'stones' might offend some good folks, who are a deal more 'modest' than God; but if they will be so mock-modest, we would have them get a book made that has not such words in it; but as these things are in God's Book, I am sure that 'to the pure all things are pure,' and there are more things 'still more vile' to come out; we

¹ Because he is 'Satan transformed'; a 'devil by nature become a god by grace'; the corrupt wisdom of men which defiles (be-devils) the truth, being purged out. So though the 'basest of men' (see Dan. iv. 17), more abased than any man, being made the 'Devil' in opposing God, he arises by obedience the Son of God with power, and is 'set up over' the Kingdom of God, of which he alone is the base and foundation here, supreme on earth in Spiritual Light.—C. B. H.

must open all the secrets of nature to you as relating to both sexes, so you are told this beforehand, that you might be prepared. For in these things my face is like brass and like flint; praise to the Great Eternal God who 'worketh all things after the counsel of His own will' (see Isa. 1.7; Ephes. i. 11).

But you won't think us vile, we hope, if we can demonstrate to you that there was 'iniquity' in the Bible. lack-a-day! says somebody—iniquity in the Bible? what blasphemy! But stop, don't be alarmed; we will make it appear, and such 'iniquity' too, that all the Bench of Bishops, Judges, Counsellors, Lawyers and Parsons in the country cannot reconcile, they cannot put the stones together, none but God could 'remove the iniquity of that land,' and He does it in 'One day.' Come now, all ye mitred heads, ye 'gods,' 'soothsayers,' 'astrologers,' 'chaldeans,' 'magicians,' and 'sorcerers,' and 'wise men of Babylon'! Come and 'make known the dream and the interpretation' (see Dan. ii.), contained in the Scriptures of truth, or else ye shall be 'cut in pieces and your houses made a dunghill'; we mean that all your sermons and commentaries upon the Scriptures shall be cut to pieces, and all your 'buildings' shall be shown to be the 'Jezebel' (which means a dunghill); this is the 'decree' for you, if ye cannot open and explain the following Scriptures, because ye have pretended to be 'wise,' and you are well paid for your work; but now you must come to the mirror that you may be proved. Come, we will not be too hard upon you, see if you can take the 'iniquity' (i.e., inequality, inconsistency) out of Hosea xi. 1-'When Israel was a child, then I loved him, and called my son out of Egypt.' Again

Prov. xxi. 18—'The wicked shall be a ransom for the righteous, and the transgressor for the upright.' Isa. vii., particularly verses 14, 15, 16, tell us how this 'child' that was to be born of the virgin here mentioned, could not discern good from evil till he should eat butter and honey, that 'he may know' how to 'refuse the evil, and choose the good'; tell us who this 'child' is, who was his mother, when and where was he born? Again I Tim. ii. 13, 14, 15—'For Adam was first formed, then Eve. Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.' Again I Cor. xi. 8, 9, 10, 11-'For the man is not of the woman, but the woman of the Neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have power on her head because of the angels.' And why does the Spirit by Paul say (14th verse) that it is a shame for a man to wear long hair? Tell us what is the 'sin unto death,' and the 'sin not unto death' (I John v. 16, 17), for he that is 'born of God sinneth not,' 'he cannot sin, because he is born of God' (iii. 9). How do you make this agree with what you say at Church, viz., that you do sin, and you pray to be forgiven and to be 'loosed from your bonds of sin'! how then are you 'born of God'?

Explain the parable of the Unjust Steward (Luke xvi.). Tell us how it is that you say Christ died to make an atonement for the sins of the whole world, and to redeem all, and that he paid the debt on behalf of man that justice demanded, and yet that myriads of the human race will nevertheless be damned and condemned to everlasting

misery? Explain this 'iniquity' that appears so conspicuously in yourselves, in your profession and in your creed; and reconcile the two following Scriptures, I Tim. ii. 5, 6, and Paul to the 'Romans,' 8th chapter, beginning at 29th verse. Now the Word in Timothy declares that the man Christ Jesus (N.B., it is not said the God Christ Jesus) gave himself a ransom for all, 'to be testified' (says the Spirit) 'in due time.' Now 'Paul' says again, that whom God foreknew, He also did predestinate to be conformed to the image of His Son, that he might be the first-born among many brethren. Moreover, whom He did predestinate (unto this), them He also called, and justified, and at last glorified them. And he adds (33rd verse), 'Who shall lay anything to the charge of God's elect?' Now, Sirs, you are 'DIVINES,' come divine the true meaning of these Scriptures, make equal these two last-quoted, 'remove the iniquity' from them, show us how both these can be true. For if the man Christ Jesus gave himself a ransom for all, then must not 'all' be ransomed, must not 'all' be saved? Or did he not pay enough to 'ransom all'? Was there not sufficient efficacy in the sacrifice to ransom all? that you send down to perdition all the 'Jews,' Turks, and all the thousands—yea, the millions of other nations that will not have your creed about Jesus Christ! How is it that you consign all these people to damnation, when 'the man Christ Jesus gave himself a ransom for all'? perhaps you will say, that it can only mean all that believe. O Mr 'Divine,' this shuffle will not do. See the words, 'There is one God' (well, certainly it means but one and not 'three'), 'and there is one Mediator between the one God and all men, for whom Christ gave himself a ransom.'

I think, Sirs, that this 'stone' in Romans and the one in Timothy do quarrel, and all that we want of you, to prove your 'Divinity,' is to make them agree; they have ever been at variance, and people that are really sincere and serious have not known upon which of these 'stones' to lay their head. Do, good 'lords,' have mercy upon the people who pay you so much money for your divining, and come forth with your conjuring apparatus and conjure these two 'jarring stones' together, and make them 'one stone'; for there is 'iniquity' between them, and until that is taken away, the poor people who have been so long juggled by Priestcraft, cannot rest upon them as one. And when you have reconciled these two, and all the (seeming) contradictions of the Bible, then we will say; when we see so great a miracle performed by you, that you must be 'Divines.' We have put a few nuts before you now to crack, which are but a very few indeed, and very easy and simple, which we hope you will explain to the people shortly. let your 'system' fall; pray put forth all your power to keep it up; strain every nerve, for you have need. Here's 'Cyrus' coming, an ingenious and powerful warrior! Shut up your gates of brass and bar them with iron; but what will it avail? They shall all be taken and broken asunder! God has opened the 'two-leaved gates' before him, and has said they shall not be shut; God holds his hand, and gives him the 'treasures of darkness,' and 'hidden riches of secret places'; God goes before him to make the 'crooked straight,' and the rough places plain and even; God has called him by name, and has girded him with power, and there is not a move that you can make but he is aware of. Read Isa. xlv. It will not do for you to say that those

Scriptures that we have put for you to explain, are 'nonessentials'; neither will it do for you to tell the people that they must not dive into the mysteries of Scripture (this is stale), because it is said in that Book (Matt. x. 26), 'There is nothing covered that shall not be revealed; and hid, that shall not be known.' And we shall prove that every word in the Bible is essential, and it is essential to man's happiness to have them explained, and to make all the stones unite, or to fit one in another; because many, yea, many thousands of people are unhappy about these things, and if it is 'essential' that you should have your pay, surely you ought to do justice, or confess that you cannot explain the Bible. Do have a little honesty about you, and do not take the people's money any longer for nothing; and do not go shifting here and there, meet us boldly, we give you a fair chance to clear your honour. Don't let a poor 'cobbler' outdo you all! But whether you will be volunteers in honesty or not, the cobbler has his 'all,' and he can 'make both ends meet,' and like a 'Crispin' he will 'pin' you all up, for soul and body he can join together; and unless you can do this, you can no longer bear the name of good 'crafts.' 'Popes,' 'Bishops' and 'Priests' of all sorts, or sects, have made rough roads for people to travel, and they have all had hard corns, and you have made them short shoes, and so they have ever walked in pain. It was time for 'Crispin' to come, to make easy and good shoes for the people; and those that will give them a trial, I'll warrant will no more deal at the By-shops. You have all 'sold the righteous for silver, and the poor for a pair of shoes' (Amos ii. 6), and so that you could sell your shoes and get the money for them, you

cared nought whether they fitted or not, nor how it fared with the 'poor'; but now God 'shaketh His hand at your dishonest gain' (Ezek. xxii. 13). At the same time, these things are not said to reproach you, but 'facts are stubborn things,' everything shall speak for itself; and now the Writer of this submits all his productions to the judgment of his fellow-men, let them judge whether or not the God of truth has fulfilled His Word in him, whether He has committed or communicated the truth of the Scriptures to His servant Zion, and 'removed the iniquity of that land' in the 'One day' of His glorious power, which brings night and day into one, making it ONE DAY, and 'there is no night there' (Rev. xxi. 25).

Now I am well aware that I have need to be very particular, and explain every point clearly; therefore unto those who may think the word 'iniquity' wrongly applied by us, because of the meaning they attach to the word, I would say, that it means that there are (in the Bible) contradictions as the word stands in the letter; one part is not equal or consistent with another. Take for instance, 'The wicked shall be a ransom for the righteous, and the transgressor for the upright'; now you say (from other parts of the Scriptures) that it was the 'Righteous' Jesus Christ who was a 'ransom' for the wicked, to redeem them

¹ This is a plain issue; and the only valid test of Divinity, viz., the knowledge of the mysteries of the Scriptures, which the Great God hid in Himself, and was quite unattainable to natural man. And Infinite Wisdom so disguised the meaning, under the letter given to the Prophets to record, that in apparently contradictory and incongruous language and figures, all the intricate parts or passages of the great pussle should yet harmonise in perfect concord, by the coming of His Son—the Truth of every prophecy and Light of every vision—in human nature at the end of time. Now that our understandings are opened, it will appear a marvel that the deception has been maintained so long, but He that 'hides can alone find.'—C. B. H.

from hell, and we have shown from Timothy how it was said by Paul, that the man Christ Jesus gave himself a ransom for all; and will you say that your 'Saviour' was wicked? Yet I know that some old 'Fox' will be ready to say, 'Ah! he was "wicked" by imputation.' Well, that's a poor shift, and a gross falsehood; but could we allow you your error, pray what need had he to give himself a ransom for the righteous? We merely ask the question and leave it for you to explain, and make it agree with your creed. This is an important thing, sirs, and is no 'non-essential'; you must now clear it, for either your whole system, or the light brought forth through this pen, shall fall forever.

And we are not afraid, if you are not, but we must buckle-to now, you and I for it; here's one sorry 'child' to face you all, see if you can conquer him, for you must conquer or die; you cannot get from him, he'll keep you at it till you say, 'Done!' For he's the horse of the Almighty God, the 'Word' is his rider, and his 'neck is clothed with thunder,' and God is his strength. 'Canst thou make him afraid as a grasshopper? He mocketh at fear, neither is he affrighted, neither turneth he back from the sword' (see Job xxxix.). Zech, ix. 12 to end—'Turn you to the stronghold, ye prisoners of hope; even to-day do I declare I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people; for the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great his beauty! corn shall make the young men cheerful, and new wine the maids.' Because God hath done as he said he would, viz., 'I will remove the iniquity of that land in one day'; he sowed the grain of mustard seed in the ground, i.e., faith in the truth of His Word, and this faith removed the great mountain (Matt. xvii. 20) that stood in the way, viz., the 'Devil,' 'hell,' and 'death,' and 'sin,' which gendered fear and bondage; we have by the Revelation of the mystery bid it depart hence, and it is gone; and we know but One God and He is Love, and all the Bible is but one beautiful palace to live in,1 'because the darkness is past, and the true light now shineth' (1 John iii. 8).

Now, Sirs—Popes, Bishops, and priests of all sects and parties—you have been for eighteen centuries at least, preaching what you call the 'Gospel' in order to 'cast the Devil out' of the people and convert them, but you have not *done* it. No, how could you, when you believed in the Devil yourselves? You may ask, 'Why could not we cast

¹ Those who have read the 'Bible' as a history, with all reverence for its precepts and commands, must be immensely relieved by this declaration of the 'Man of God,' whose followers can indeed realise the blessings of the 'Living Book,' in which the appalling threatenings, and irksome thwartings of natural feelings, that the 'Letter' seems to impose in our rational life—and each sincere person has imagined himself addressed or affected by—are turned into the most beautiful expressions of the eternal love, diversified in form and colour, becoming truly 'an habitation of God through the Spirit' (Ephes. ii. 22), to all who dwell at Zion.—C. B. H.

him out?' (see Matt. xvii. 19, 20). 'Because of your unbelief'; you have not believed that Satan's kingdom should ever pass away, but you have ever believed in the Devil and hell torments, etc., yourselves, and have taught others the same; and by this belief you remain in darkness, and 'this kind goeth not out but by prayer and fasting' (21st verse); there must be a total 'fast' from all your bread, and from all your 'mess of pottage' of vain ceremonies and forms of worship; and when I—the writer -did keep the fast appointed for me (Isa. lviii. 6), and said my prayer, then did the great mountain depart, as God said. And what 'prayer' do you think it was? O it was that one 'effectual' prayer, 'Avenge me of my Adversary!' and my God did hear me, and he did avenge me and destroy my Adversary. So this was the 'fast,' viz., to fast from all the rubbishing doctrines you have 'preached' upon God's holy Book; this is the fast that God appointed to be kept--- 'to undo the heavy burthens, to break every yoke, and to let the oppressed go free.' You cast the poor away from your house, but God taught this poor tormented 'child' to come to Him, and to take in the Spirit of truth; and now the child is cured (see Matt. xvii. 14 to 18), and the 'iniquity is removed in one day.'

But we come now to the last verse (Zech. iii.)—'And in that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree'; and here we must introduce the parable of the barren fig tree, mentioned in Matt. xxi. 19, and in Mark xi. from 12 to 27—this parable has been sadly 'handled' by many 'doctors' to the discomfort of many people; the 'expounders' of Scripture have applied it to a person who

had begun to live 'religiously' and afterwards had fallen away and become irreligious, and then the 'curse of God,' they say, comes upon him, 'he falls from Grace,' and repentance is denied him, and, like 'Esau,' such may 'seek repentance with tears,' but they cannot have it, they are everlastingly 'cursed'; any that should once profess 'Christianity' and then deny it and fall away from it, are 'lost,' they say, they cannot be recovered, and they are considered as having 'trodden under foot the Son of God, and have done despite to the Spirit of Grace'; and such persons are excommunicated from their 'Church' and denied all fellowship, the Bible is shut against them, the taper is blown out, and the bell is rung which closes the Gates of Heaven against them (their souls) for ever, and consigns them over to the Devil, and the ever-burning 'lake' is their portion, they are 'cursed' as the 'fig tree'!

Well, Brethren, you must think me to be in a bad case, I am sure. Must not I be the 'cursed fig tree,' for I have not only denied their system of 'Christianity,' but do presume to speak and write against it; therefore they will certainly give me the hottest place in the flaming regions, and especially as being the 'ring-leader' of the free-men that presume to laugh at and make sport of 'His Satanic Majesty,' and that have the hardihood to contemn the idea of 'fire and brimstone.' How horribly 'impious' it is to 'renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh'! Are we not enjoined so to do? Is it not our baptismal vow to renounce the Devil? Very well, then we are just right to cast him off altogether, and it is in so

doing that we are true 'Protestants'; and I would that all the clergy would do the same, and put off their black coats, it is full time; and I am sure that if they would renounce the Devil and all his works, they would be better men, they would then be 'honest' men, and we want to see them become so; therefore they cannot say we wish them any harm in desiring them to remember their baptismal vow, and follow our example, viz., to triumph over the Spirit of error that blinds their understandings, with all the illusions of hell, sin, and death! But we pass on, to see what is really meant by the fig tree, and the Lord's cursing of it.

Now these things recorded in this chapter (Matt. xxi.) are just as true (literally), and happened eighteen centuries ago, as that Lot's wife was turned into a pillar of salt; and just as true as that a man did build a great ship, and that the elephants, lions, tigers and all other beasts and quadrupeds and birds did fly and walk into it in pairs: it is just as true literally, I say, as these things and many more absurdities that you read of in the letter of the Bible-I mean, of course, that they are not true literally, but they are true spiritually; it was the Devil (the 'Spirit that blinds') that set up the tale that these things did literally take place eighteen centuries back, and a rare trade he has made of it ever since, as you know. What is recorded in the chapter, is a dream or vision that a man had, that the Spirit of God gave unto some man and directed him to record it in a book, or upon parchment perhaps, because it should stand as a prophecy for the 'end,' and in the end should have its fulfilment; and if you will take the trouble to read the parts of the Scriptures quoted by the writer of this chapter, you must be convinced of the truth of our

assertion—see Isa. lxii. 11; Zech. ix. 9; Isa. lvi. 7; Jer. vii. 11, 12; and Ps. viii. 2, and consider all the chapters carefully, and you cannot but acknowledge that they are prophecies of the 'latter day.' But the Prophet that received these communications had to record them just as shown to him, and to put them in those words and form, as if the events had actually taken place, in order that it should be proved unto men in the end that they have been really under darkness, and were blinded by the Spirit of error, and so it has happened that they all took it for grantedbecause the things there mentioned are so circumstantially detailed—that it all visibly occurred, and so they set up their 'religion' upon the literal belief, telling the people that these things had taken place on the earth, they not considering that 'God calleth things that are not, as though they were' (Rom. iv. 17); but all stood an allegory for the end. They won't like me for thus finding them out, and betraying all their wisdom. What! must all the 'Doctors of Divinity,' who are so 'wise,' give up to one so No, we'll put you in prison! Sirs, you have done so, but while I have life, you shall be told the truth and you shall come down. The Chinese have a prophecy among them that, 'An European woman would betray all the secrets of their trade.' Verily 'she' is come to open the craft, her name is Joanna, which means the Gift and Grace of God, and she's come now to open the ball; it will vex the Old one to fall by the hand of a woman (see Judges ix. 50-55, and Jer. xxxiii. 16).

Now the fig tree having nothing but leaves and no fruit that the Lord could eat,—no, 'I was an hungered and ye gave me no meat'—this figure represents the whole of the VOL. III

Religion called 'Christian,' having been set up on the outside letter of the Bible for so many ages, dressed up with great ostentatious show of 'leaves' only; this must be cursed at the Coming of the Lord, and must wither away, yea, by the roots, because it is a 'cumberer of the ground,' an old corrupt and fruitless tree; and the glorious day of spiritual light and life, that follows the cursing of this tree, is called the Vine, i.e., Christ—the True Light of Life; and all the corruption or spiritual and invisible evil of the old system was, by the power and wisdom of God, now in this time of the world, all gathered into one, viz., God's appointed and chosen servant who now writes this, and in him it received its curse and downfall, that on Satan's ruins—in the same person-might appear the Vine; the character being appointed of God for the old evil to end upon, and for the new and glorious reign of light and life, or Christ the 'Sun of Righteousness,' to begin in and by, so the Scripture says, that men should sit under their own vine and fig tree, none making them afraid.

Now thus it is that the great change takes place, to usher in the Day of Christ; the man is the limit upon whom the old must end and the new world begin, God makes him the axis upon which time turns round, upon whom the bare leafy profession turns off, and the 'time of figs' comes.¹

Therefore, because first in him is revealed all the evil, the Divine Word names him the 'Man of Sin,' or Satan,

¹ How we can now truly admire the wise accomplishment of this mighty revolution, by means of an individual of our race; that instead of the fierce conflicts (of the two contrary principles) taking place in the great world without, and spreading universally, with all the attendant miseries of outward strife among the animal mankind,—the whole of the gross accumulated invisible error of the past night of ignorance, is mentally focussed in a mind prepared, and there ends by the turning of the wheel of destiny, which now brings about the dividing of time, night and day.—C. B. H.

which he was while under the evil power, but when he endures the curse as the 'barren fig tree,' then Christ the Lord takes possession of him, and then the Divine Word names him 'the Lord,' because he is by virtue of the marriage union with the Supreme Good, made one with 'Christ,' even as a woman is made one with her husband and bears her husband's name. And so you read in the Song of Solomon ii. 13—'The fig tree putteth forth her green figs.' Yes, fruit comes, i.e., knowledge and righteousness, after the curse or 'crucifizion' has destroyed the old fruitless tree, viz., the sinning principle, both root and branch.

Alack! what a host there will be now crying out, 'Away with such a fellow from the earth; it is not fit that he should live!' Ah, but God's thoughts are not as yours; God is my Life and my Light, my Love and my Joy, and you cannot take Him from me. I defy your power, and disdain all that you can do. The whole of the 'craft' is condemned, and you see we show you plainly that it is a tree without fruit, and do not mistake me, the whole of it must wither away, for 'the Vine' now must flourish. Now Jesus (in this chapter) visiting Jerusalem, and going into the temple of God, points you to this latter time, when he should by his power come to his own-the human heart of the one appointed in particular, Zion or Jerusalem, and appear in it to drive out the thieves and robbers, which means the false understanding of God's Word and ways; these had made the 'House of Prayer' a 'den of thieves.' Think you that the Spirit of God calls a building the 'House of God' and the 'House of prayer for all people?' No; that temple is His elect vessel, that he (the Lord) had chosen for himself, it is the

'House of prayer for all,' because in it was offered up that prayer that was effectual, viz., 'Avenge me of my adver-Again, 'The King shall joy in thy strength, O Lord, and in thy salvation how greatly shall he rejoice; he asked life of thee and thou gavest it him, even length of days' (the day of eternity)' for evermore' (Ps. xxi). was the prayer then, and this was asked on the behalf of all people, and for the happiness of all God has heard and answered. Observe that Jesus 'lodged in Bethany,' by which the Spirit of Truth informs you is meant, that he lodged in the inner mind of the being, although it was compassed, yea, filled with evil, yet the mind was Bethany, viz., the 'house of obedience,' but also the 'house of afflictions,' and also 'the house of a song,' or the 'grave of the Lord,' because the soul longed for the 'Day of the Lord,' the mind was willing to obey God in all things, which was proved in various ways, and through heavy and numerous afflictions it had to pass, such as man never experienced, and through many trials of obedience, ere it could sing the Song of Redemption and Glory in the allconquering Grace of the Lord! (Ps. xl. 3 and on; Rev. v. 9). It is not my intention to explain this 21st of Matthew all through at this time, but just to show you by a few things, that it has a spiritual meaning and particularly points to the end. Never was such a thing literally done as 'cursing a fig tree'; but in the 'morning,' or in the beginning of the kingdom of Christ, the Lord draws nigh to the fig tree-the old corrupt religion-and sends His blast upon it, saying, 'Let no fruit grow on thee hence for Ward for ever!' No, nor does it yield any for Ward, nor for any that see the truth and light of life that has come

by him; for that's what I am—the Lord's ward, or Bethany. So do not be angry; if it is God's will, who can alter it? You would not like to become such a fool as Ward is, perhaps, but the Scripture says, He that would 'become wise in this world' (of spiritual truth) 'let him become a fool, that he may be wise' (see I Cor. iii. 18, 19). But really I am the happiest 'fool' in the world, happy am I to be God's fool, and thanks be to Him I am not the fool and tool of Priestcraft. Now in order, my friends, that you might be convinced thoroughly that the 21st of Matthew is a prophecy of the end, and not a history of Christ's coming in the way the Priests have represented, please to read the 4th and 5th verses of the chapter, and compare with the quotation from Isa. lxii. 11. are told in this chapter (of Matthew) of the ass and the colt being brought to the Lord, and the writer says, 'All this was done that it might be fulfilled, which was spoken by the Prophet, saying, Tell ye the Daughter of Zion, Behold the King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.' And so they 'brought the ass and the colt, and put on them their clothes, and they set him thereon.' Now is it not very plain that the Lord rode on the ass and the colt at the same time, and so he certainly did, which we will presently show you; it is very true indeed, as the Spirit meant the Scriptures to be understood, but literally it could not be true.

Then bring the Scripture unto which you are referred in Isaiah, and put it here beside this, and see how we explain both, and then be convinced that the whole of the 'Christian' world were premature in setting up their religion, now going on for two thousand years, beforehand; well might

it be said, 'They ran, but I sent them not' (Jer. xxiii. 21). Yes, indeed, and they ran time enough, but like the hare they ran too fast, the tortoise will now overtake them, and they will now have to turn back and begin anew; for it is now that God begins, as you may see in Rev. xxii., the last chapter of the Book, which shows you how God begins His Son's reign (see the 1st verse), how His pure Word of truth is given, proceeding out of Zion, and with it the kingdom begins. So, Sirs, all that you have done is nothing worth, only to prove that you were all dead to knowledge, and that's the end for which it was permitted; so now, come back, come back, come back! Now we will just say a little on these two Scriptures; you see the Lord going on to Jerusalem, that signifies that he was coming into human nature which he had chosen; see those words in Zech. iii.—'The Lord that hath chosen Jerusalem' (meaning the individual Joshua) 'rebuke thee. Is not this' (Jerusalem) 'a brand plucked out of the fire?' and that is the same Jerusalem made mention of in Isa. li. 17—'Awake, awake, stand up, O Jerusalem, which hast drunk at the Lord's hands the cup of His fury; thou hast drunken the dregs of the cup of trembling, wrung out'; and why suffer thus? because the humanity was an unholy city full of murderers, when it is first visited by the Lord, and it must go through the great tribulation to have the evil nature slain, that it might become the 'City of peace,' the holy Jerusalem. the city of Jerusalem (in Scripture) is the immediate and individual humanity that the Lord takes into union with himself, which union makes 'Messiah.'1

¹ The reader who will divest his mind of prejudice instilled by tradition, must begin to discover, from this marvellous bringing together or union of the

Now the old ass and the colt are one, i.e., the human nature as it stood in uncleanness, viz., sin and darkness; the ass is the old false religion—historical 'Christianity,' which was the 'Devil'; and the colt produced by the ass was myself, and upon these two together the Lord rode, because evil and good was in the human nature. Visitation itself is 'Zion,' and the character is called the 'Daughter of Zion,' 'Tell ye the Daughter of Zion, Behold the King cometh unto thee, meek, and riding upon an ass, and a colt the foal of an ass.' The human nature is compared to an ass at the first coming of the Lord (see the cross on the back of the Ass, naturally), because of its dulness and stupidity, and because it has to bear much beating, and carries heavy loads, and because it must go through a spiritual 'crucifixion' before it can know the Lord and become His horse, strong and powerful, and intelligent in spiritual knowledge, which the humanity obtains through sufferings, which sufferings remove the 'cross'; and that visible mark of the cross is set on the back of the ass on purpose to represent the being in whom He should come, and as ignorant as the ass would be of its rider's mind, just as ignorant was I of the Lord's coming

Scriptures, the wonderful concealed design that underlies the whole; all gathered together by the Divine Power in 'Ward,' who, born outwardly into the world one hundred and ten years ago, December 25th (1781), was spiritually visited of the Lord in his forty-fourth year (1825), and in the course of three years was completed and perfected in the knowledge of his call, by the first and second coming of the Divine new-created 'Being' within him, born, died or departed, and risen again in absolutely inseparable 'union' with the human purified spirit. Thus the wise of the world are turned backward, and all their 'knowledge made foolish' (Isa. xliv. 25), for the last verse or chapter of the Revelation tells of the 'beginning,' and Genesis of the end, and when they see that wisdom is in God alone, all will become subject in true humility, to reap the 'great salvation' of Love, bestowed so freely on the race of man-kind—C. B. H. December 24, year 65 (1890).

unto me in the way described, and equally so of His ways are all men with all their boasted wisdom, and like myself they have all have been braying out their 'foolishness' upon God's Word, which is as disagreeable to the ear of Knowledge as the noise made by the voice of the ass. the ass is a very simple and harmless animal, to show that the Lord would choose a simple being to come in at the end, and it has very long ears, to denote that the humanity should be made capable of hearing the 'joyful sound of Redemption,' which was a long way off. Here it is plain that there was a mystery in the Word which could not be understood until the end, when the Word is fulfilled according to God's wisdom and plan, which we are quite aware will be very strange to men's ears 1 because 'eye hath not seen, nor ear heard' the secrets of the Lord, which he kept close hid until now (see I Cor. ii. 9, 10); therefore they must be strange, but we will leave no room for any to gainsay.

So the colt is one of the people under the old false profession of Christianity, who is called out of Babel—'loosed' from it—because the 'Lord had need of him' (3rd verse), and his name is Issachar, see Gen. xlix. 14—'Issachar is a strong ass crouching down between two burdens; and he saw that rest was good, and the land pleasant, and bowed his shoulder to bear, and became a servant unto tribute'; the word Issachar signifies 'wages or reward,' to

¹ Contrariwise, the animal called man is formed naturally with short ears, not 'capable' of hearing far distant sounds, or extremely faint ones, unless in close contact; to hear the 'still small voice' (I Kings xix. 12) a supernatural faculty must be created by the Supreme Power, which seeth the invisible (Heb. xi. 27) and heareth the unheard—by man before, which finishes or completes the Spiritual Man or Image of the Invisible God (Rev. xvi. 17), whereby the Divine attributes are made known to us on the earth, tempered to, and intermixed with the human properties or qualities; so that all may see and hear who will accept this new Gift to our nature—C. B. H.

show that the human nature should crouch down between the two burdens—Life and Death, see these words (Rom. vi. 23), 'The wages of sin is death'; this was the 'tribute' that he had to pay, and then the reward comes after, which is Life eternal; 'he bowed his shoulder to bear' (that is, to bear death—'the cross'), and therefore paid the tribute and passed through the gate, for he saw that the land was good—yea, and pleasant—that was promised him, and for sake of it he endured to drink the very dregs of the cup of trembling, and so passed over the river of death into the land of Life.

But now come to the Scripture (Isa. lxii. 11), and see if it was fulfilled eighteen centuries ago—'Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, behold thy salvation cometh; behold, his reward is with him, and his work before him.' 12th verse—'And they shall call them the holy people, the Redeemed of the Lord; and thou (Jerusalem) shalt be called, Sought out, a city not forsaken.'

Now with what propriety can this Scripture be applied to a city literally? Was the city of Jerusalem 'holy?' Was it the Daughter of Zion? And do not the commentators and preachers say, that that city has been forsaken by God ever since (they say) Christ came; and also that God has forsaken the people called 'Jews,' and driven them away from Him, and chosen them (the 'Christians') instead. How is it then a 'city not forsaken'? And were its inhabitants the 'holy people'—the 'redeemed of the Lord? The application of the passage from Isaiah to those things related in Matt. xxi. is just, but both the Scriptures speak of the spiritual work, and point to the

end, which appears far more evidently, by considering more minutely Isa. lxii. 11, 'Behold, the Lord hath proclaimed to the end of the world'; inquire what is. meant by these words, 'the end of the world,' unto whom the proclamation is made, 'Behold, thy king cometh,' etc. By the 'world' here is meant evil nature, the state of mankind, as it hath been without the true and saving knowledge of God, or of His mysterious Word on record, and for want of which the whole world has been under oppression, guilt, fear and bondage. Men have set themselves up as ecclesiastical governors and rulers, and they have ruled with oppression, and their preachings and their 'explanations' upon the Scriptures are false, and by means of them the people have lived in servile fear, dreading death and hell, on account of the way 'teachers of religion' have handled the Scriptures, and the evils that have arisen from it we need not enumerate, as they are so notorious and felt by all, particularly the middle classes and the poorer of the people.1 All these things compose the 'world' that must end, evil must be done away; therefore it is the end of the world of evil that is meant—the end of the reign of darkness; the 'end of all flesh'; the end of ignorance of God's Word; the end of injustice and of untruth; the end of Priestcraft and delusion!

'The world and all the works that are therein shall be

¹ The cause of the distress and inequalities among the masses has not been known and little suspected till now, when the advent of Messiah shows the effect of this unwarranted ecclesiastical rule—the foundation of all other dominations, and all the tyrannous practices that have arisen from the misapplication of the Word of Inspiration, in all nations and countries. This, 'Socialism' now seeks to remedy, but cannot succeed without the true base of union, viz., perfect agreement in the knowledge of God and of His will.—C. B. H.

burnt up!' is said in 2 Peter iii. 10; but with what fire? We answer, By the Revelation of the truth of the Scriptures, and the 'fervent heat' of love and zeal; by this, the 'beggarly elements' of men's wisdom, inventions and craft shall be burnt up; then comes in the new state of things as promised in the Bible, and in all prophetic writings, the 'new heavens and the new earth'; and the desolation of the old world, or the world as it has been, is 'proclaimed' by the Voice of God aloud to the character or person appointed for the old state to turn off in, which person, as we before said, is called the 'Daughter of Zion,' and the Proclamation is, 'Behold thy salvation cometh!'

Now if the 'Daughter of Zion' meant the 'City of Jerusalem' literally, as the *scribblers* on the Scriptures say, into which (they say) Jesus was then really riding on an ass, pray where is its salvation, either then or ever since? How is it, that that place or city was not saved from destruction, and its people 'redeemed' and called the 'holy people,' according to the language of the 12th verse?

No, no, sirs, indeed you have not had the knowledge of the Scriptures, these were secrets too deep for learning to find out, which were only to be revealed in this 'latter time' unto which we have proved to you, that both the 'Gospel by Matthew' and that by 'Isaiah' are one in allusion, and point to the 'end of the world' and the spiritual reign of the Spirit 'Christ,' the 'Light of the world,' who is now come and is the 'Salvation' of the 'Daughter of Zion,' who is called by the Spirit the 'end of the world' for the reasons already given, and in this is fulfilled the world by 'Paul' (Heb. ix. 26), 'But now once in the end of the world hath he, (viz., Christ, the Light) 'appeared to

put away sin by the sacrifice of himself, i.e., his humanity, who is called 'Christ' by the indwelling of the Spirit.

Here we have shown that all the Religion called 'Christian,' formed or founded upon the shell or outside letter of the Word, while still the mystery of it lay concealed, is the 'barren fig tree'; and to end this state, the Word in the letter is revealed in power in an individual follower of the old system, who endures the 'curse' and punishment due unto the falsehood, to show that the whole is disapproved of and condemned by God, and must pass away, to give place to the reign of the 'Light' which is 'Christ, the Saviour' from error and darkness, or ignorance. Therefore, as you see in the figure, the Lord curses the fig tree, and it is dried up from the roots and withers away, it sets forth how the character standing before God (in the Visitation) should—all evil being found in him—hear the Voice of God in himself, sending His curse upon the evil tree, which Voice brings upon him the 'death unto death,' as it is written, 'I bring down to hell'; again (Micah vi. 13), 'I will make thee sick in smiting thee, in making desolate because of thy sins.' Read also Isa. xxiv., it points and alludes particularly to this, see 1st verse—'Behold, the Lord maketh the earth empty and bare, and perverteth the face thereof, and scattereth abroad the inhabitants.' You cannot suppose that it is the great visible earth is meant; no, it is the human being under the Visitation of the 'Lord.' See 3rd verse—'The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word.' 4th verse—'The earth mourneth, fadeth away, the height of the people of the earth does languish.' 6th verse—'Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.'

There is no need to multiply Scriptures to prove the point, for it must be clear to every mind which will not wilfully shut its eyes against the light, that it is the individual is so dealt with by the power of God, according to His Word. Then when the curse is past, in the same being comes the blessing, viz., Christ, the fruitful Vine; so here is the 'Fig tree' and the 'Vine.' 'In that day, ye shall call every man his neighbour, under the vine and under the fig tree'; well, that 'Day' is come, Hallelujah, hallelujah! The eternal 'Word' is now in the human form-formed in the mind, 'Christ in you, the Hope of Glory' (Col. i. 27); and where would you have him be but where he was decreed to dwell? And for this we are persecuted! But will you call it 'blasphemy'? Then, friend, whoever you are, it is yourself must be the 'blasphemer,' who would deny the Grace of God which He promised to communicate in this 'latter day.'

Now under this Revelation I call every man my neighbour, and so may you, everyone of you that believe, do the same; but perhaps what we shall say in this concluding part, might be quite contrary to what you have thought upon the words here—'every man'; it is not men in visibility that is meant; understand it thus:—The whole of the Word in the Bible is called 'men' here, and as both the Word in the letter and the Word in the spirit is revealed in me—it is the Vine and Fig tree; the Word that cursed me and took away my life has brought me eternal life, for it has rebuked the monstrous Falsehood whose 'captive I was,' and the 'Spiritual Flame' or Light—

Christ—has made me victorious over death, and given it into my hands, fulfilling that Word (Isa. xiv. 2), 'They shall take them captives, that had taken them captives, and they shall rule over their oppressors.' Then, 'Go, ye cursed, into everlasting fire,' I call my neighbour; 'The wicked shall be turned into hell, and all the people that forget God,' I call my neighbour; 'He that believeth not shall be damned,' I call my neighbour; 'Woe to the bloody city! woe to her that is polluted! Woe to Ariel, the city where David dwelt! I will destroy Ariel, and there shall be heaviness and sorrow'—these are all my neighbours. 'Upon the wicked God shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup, tribulation, anguish and wrath upon every soul of man that doeth evil'; this is my neighbour. See Rev. xiv. 9, 10, 11, 12—'And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torments ascendeth up for ever and ever; and they have no rest day or night who worship the beast and his image,

From the doubtful reading of these Scriptures alone, the reader may have a glimpse of the immense deliverance offered by the 'Comforter,' and, one would think, must feel grateful for such unlooked-for rescue, to find them all done! For it is in vain to slur over the severity of the language, or for any believer in the Bible (as hitherto understood) to maintain any hope, on the least dereliction of duty from the precise exact and peremptory conditions laid down. And yet see the easy solution (when the sufferings are past), that all these terrifying threats were friends in disguise, so close in relation and neighbourly in interest, that the 'sinner' is sainted thereby.—C. B. H. January I, year 66.

and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.' This is also now my neighbour, and yields me everlasting consolation, because I did endure it—the Eternal God knoweth! It was fulfilled upon me, which was a spiritual, invisible operation producing the mental sufferings, because I had received 'the mark of the beast,' as I told you before, and that was 'Satan,' which was also 'my name' under the evil; and therefore what was written I did endure, for you see by the 12th verse that it was the 'saints' that suffered this great tribulation, i.e., 'Christ and His Church,' 'The Lord and His Bride,' or 'Adam and Eve,' if you please-it is all one—the sanctified, the set apart, or the 'chosen' for this very purpose, to endure this fierce, wrathful Visitation until the 'mark of the beast,' his 'image' and 'name' were destroyed. And you know that it was said (Matt. xxiv. 13), 'He that shall endure to the end, the same shall be saved,' i.e., endure the fierce wrath of the Almighty God, by His Word in the letter against the sinning principle. until sin ended; then the sufferer is spoken of thus:—'Here are they that keep the commandments of God and the faith of Jesus.' Therefore having suffered these things, life is come, the death and curse against 'sinners' is past, not only for me but for you all, for all the thorns were put upon the head of the one, as you may read in Levit. xvi. 20, 21, 22—here is the figure of this spiritual 'crown of thorns,' and here then was the patience and faith of the saints. Then all these things—'every man' is my neighbour, for I could not enjoy the crown ('of life') without enduring the cross; every curse and threatening in the

Scriptures I kiss — I salute, for they are turned into Heavenly angels, and I found them all to be the 'messengers of peace;' so 'I forgive these "men" their trespasses.' They broke into my house with violence. and in the night time too (of darkness and ignorance), and took away all my goods, and so wounded me that I despaired of life and thought I was ruined and lost for ever, and that I should never recover the stroke; they 'took my goods, and I asked them not again'; they 'took away my cloak, and I forbade them not my coat also'; they 'smote me on the cheek, and I turned to them the other.' You must allow that these were 'trespasses' against me; ah, friends, but they 'wounded to heal'; they took away my goods only to give me everlasting good in return; they frightened me out of my life in order that I might have a new (and Divine) life; this was the design of the God of Mercy and Love. O the depth of His wisdom and the greatness of His love to man, who can tell? But, 'the living, the living, he shall praise thee, as I do this day' (Isa. xxxviii. 19). I praise thee, thou wonderful Lover, that thou didst deliver me up unto the robbers, as it is written (Isa, xlii. 24), 'Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.' 25th verse.—'Therefore he hath poured upon him the fury of his anger, and the strength of battle; and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.' Yes, so it was, and it was good for me that I was so afflicted, for 'before I was afflicted I went astray,' but now have I kept thy word, 'and learned thy statutes.' Read

Ps. cxix. 67-71. So thus I forgive men their trespasses; I see the wisdom and grace of God in all that I have passed through, and am reconciled unto Him; and as 'I forgive, so am I forgiven,' my disobedience therefore and my trespasses are forgiven and forever wiped away, and my God-my Father-will rebuke me no more, as he has said (Isa. liv. 6-10), 'For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou was refused, saith thy God. small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.'

Of whom then shall I be afraid, seeing that I have such 'neighbours' as these; who can harm me, or who shall dismay me? 'Thou shalt love thy neighbour as thyself,' well, my neighbour (the 'Word') is become myself, for he is formed in the mind, i.e., the Spirit of truth—the Comforter is come, as it is written, 'He shall be with you and in you, and he shall guide you into all truth' (John xvi. 13).

And now we submit what we have written to all that read, for them to judge whether or not this is the 'Spirit of truth'; let those that object bring forth their arguments and show their strong reasons. But be assured that we H

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have written in love to all; and for the good and happiness of you all we make known unto you how the Scriptures are fulfilled, and how there is no more curse, and how the 'kingdom of heaven' is open to all true believers; because what the ever-merciful and gracious God has done in me-His creature—is only to show His love to man, therefore 'the Spirit and the Bride' (now) 'say, Come, and let him that is athirst come. And whosoever will, let him take the water of life freely' (Rev. xxii. 17).1 Some that may read this, and who through great prejudice shut their eyes against the light, may say of the writer that he wants to set himself up as some 'great one.' But no, verily it is not so; I want not your money nor your goods, my God who hath called me will supply my wants, He will influence hearts to do His will in this respect; and as to what you call riches or money, I value it not, neither do I seek the applause or praise of men, which must be evident, for it is clear that I do not 'seek to please men,' but have borne this faithful and honest testimony against all the ways of men, in 'religion' (Gal. i. 10).

And I stand as it were alone in the world, or on the earth, speaking those things which no man ever spoke, fearless of what men can do unto me, for if they kill the outward frame, I have an infinite everlasting and eternal glory to go unto, and a never-fading crown of light and life to wear, which is the free Gift of the Eternal God to

¹ The 'commands' of God were never given to animal nature, but to His own Spirit on assuming the human properties; hence the impossibility of obeying literally the injunctions of Scripture, often a sore trouble to earnest minds desirous of following the Word (as they think) directed to them. Those then who are really anxious to taste the love of God, may respond with the whole heart to this All-bountiful invitation, knowing that this Divine 'Image' seen in Zion is pure and constant Love.—C. B. H.

me, and no power then can deprive me of it; and the same eternal crown is for you, my beloved Brethren and Sisters, who so love God as to believe and receive His truth, and are bold enough to unite with your 'living Head,' and become one with me—the Instrument of Life, One Church in Christ, 'having neither spot or wrinkle, nor any such thing,' being 'perfectly joined together in the same mind,' and in the same judgment in everything.

Let the glorious 'Spirit of truth' be your Bishop and your Priest and your God, denying all others, for He being come to guide you into all truth, you have (in him) an 'unction from the Holy One, and ye know all things,' and 'need not any man to teach you' (I John ii. 20).

The day of Priestcraft is over with us; they were shadows, but the body or substance is Christ, and the ceremonies that the 'shadows' imposed upon us are done away; they 'were imposed upon' men until Christ did come and re-form the human mind, 'until the time of re-formation' (Heb. ix. 10). Till the Lord by His power should change the 'vile body' (of 'sin') 'and make it like His own most glorious body' (Phil iii. 21), which He has now done, and will still go on to do in you all, 'according to His mighty working, whereby He is able to subdue all things unto Himself.'

Live in peace, and the God of Peace and Love shall dwell with you. 'Behold, the tabernacle of God is with men.' Hallelujah, hallelujah! Praise, praise to the living and true God for evermore, saith the Amen.

From Zion, the Pillar and Ground of the Truth.

DERBY GAOL, September, Year the 8th.

No half measures are proposed in this; the choice lies

between the love of this world, its 'religious' parade and self-esteem, with all temporal attainments and conceits of the kind—and extinction at the end; and receiving this new light which condemns all the former works of self-wisdom in man—and gives everlasting Life. But this Spirit (who thus 'makes all things new') was clothed in the mean garb of humanity while on earth, for the sake of our nature, in communicating this precious knowledge to our mortal understanding; so none must look at the outward being and judge by the natural eyes or sight, but 'spiritual things must be spiritually discerned, and then it is seen whom we are called to submit unto, viz., the Divine love out of God identified with the human faculties and mind, after being purged from the earthliness by passing through tribulation and death. If then the Conqueror of death is present, surely 'immortality is brought to light,' and the 'grand secret' beyond the Grave, so long and vainly sought after by mortals, is discovered in God's own appointed way and time.

There is sufficient and abundant evidence brought forth in this writing alone, to convince the reason of man that a Life superior to the rational, is born in Zion; and One Being alone has life who is the Creator of all things; then the bestowal of this Grace in the due time makes all living who will partake 'freely,' who will have the courage to forsake all preconceived notions upon the unrevealed Word, and clear the gulf of prejudice and tradition. We have only to 'forgive and be forgiven'; none are blamed hitherto, and let none blame God, for the mysterious ways of His Providence are now made bright, in the clear light and knowledge of sacred Scripture truth.— C. B. H. January 7th, year 66.

Substance of Pamphlet printed at Birmingham.

'PRIESTCRAFT FAIRLY EXPOSED,'

BEING FIRST LETTER TO C. BRADLEY, JUNIOR, BIRMINGHAM,
LEADING UP TO THE SUBJECT OF THE

'FIVE LOAVES AND TWO FISHES.'

(WRITTEN IN DERBY GAOL, SEPTEMBER, 8th year of the Christian Era, not 1833.)

'For there is one God, and one Mediator between God and man, the Man Christ Jesus' (I Tim. ii. 5).

IT is self-evident that Priests have set up the Kings in every age and country, and told them that they reign by 'Right Divine,' and then these Kings have protected the Priests, and so they have had the people nicely in their grasp and power. This has been the case always, from which there wants and will be a Reform, for this Priesthood is the root of every evil; but no power could do away the delusion until God made 'this man' who is called Christ Jesus; and note well, he is a man that shall mediate between God and men.

Now 'God is the Word,' the Invisible Word, of whom the recorded Word was but the image or expression; and this 'Mediator' is a man as to his outward figure and nature like all others, only that

God breathes into him the Breath of Life and he becomes a 'living soul,' and has by this Living breath another nature or life communicated to him, so that he has then two natures, God and man; his own nature is evil, carnal, the 'fleshly mind,' and this is to be given up voluntarily by him that the Good life alone might live, for it must be an act of free choice of this man's; he is made with evil in him and with good, and he must decide which of these is worthy to live, and after much struggling, fighting and suffering, which we have spoken of at large in former writings, he makes the right choice, viz., that the good shall live and the evil be no more; and so his Maker, the Great Eternal God and Power, causes it to be just as he decides, and thus the principle of darkness dies. And then the Breath of Life that was breathed into him immediately out of God is the 'Soul' of the man, and there is no difference in his outward figure at all, neither is it of that the Word speaks, but of the inward work, which consists of Right Knowledge, called in Scripture, 'Righteousness.' Now this man Christ Jesus is the 'Adam' that the Bible talks of, a man of a new order or kind, such an one as did not appear before, one that differs altogether from the old order of beings that has hitherto appeared, in his mind,1 by having the Breath of Life breathed into him. In that state he is Jesus, and afterwards he dies and rises

¹ It is by the New spiritual Word coming forth from Zion that this New mind or being is made palpable to our senses; for by words the old world has been governed, directed and controlled, but these all sprang from the old or natural mind, and consequently could only relate to externals, having no knowledge of the invisible.—C. B. H.

again, and then is Christ or the Light; but the experience he passes through in this creation, and in his Fall from that state of innocent happiness, and all his sufferings in the Grave or Pit of mental darkness which he fell into, and his restoration from that state in Knowledge and life; this exercise works in him the knowledge of all the mysterious language of Scripture, because he is the person or character of whom it all spoke, and therefore by that means he knows the truth, and no other could; for the One God made him to be the One Mediator between God and men, of whom the Spirit by Paul says, 'It shall be testified' (i.e., shall be made plain and proved) 'in due time' (see 6th verse).

Now 'due time' means God's time, and I ask, When was this? According to the letter religionists, it was testified by many before the Epistle to Timothy was written; all the Priests and Bishops, Popes and all said that this 'Mediator' came nearly two thousand years back, and how could that be? Had the Mediator come he would have done the work that was assigned him, viz., to mediate, i.e., to explain the Scriptures that you might understand them, and so perfectly agree with God who gave the Word so long ago. And when were the mysteries of the Scriptures opened by anyone? Is it not plainly said in Thess. ii. that the Lord, the Mediator, was to come? Read the chapter and be convinced; for 'that day should not come before there came a falling away first.' How is it that you have hearkened to Popes and Bishops instead of to the Word—the Spirit of Inspiration from God, called

'Paul,' i.e., 'the door' and 'entry of the flock,' when you are forewarned to 'let no man deceive you by any means,' for the Messiah was yet to come. Yet all the 'great men' have believed that he had come, and they set up a regular 'religion' on that belief, and had it made a State religion established by law, and so numbers have been led by them. But had they looked well to the Scriptures and understood them, they would not have propagated such an error; but they had an eye to their gains and grandeur, and honours and preferments; they had not the 'single eye' but an 'evil eye,' and therefore saw not the Word in the true light; but now let the Scriptures be your guide.

The power and coming of the Lord is spoken of all through, and know that the work of a Mediator is to reconcile two parties who were at variance¹; the Word was given through the Prophets in mystery, not understood by them and could not be by others, but they were penned as the Spirit compelled the various Instruments to write; but these mysteries were to be solved by the coming of the Messiah, and it is Divine Knowledge gained by experience, through the power of the Breath of Life inbreathed, that is the 'Mediator between God and men'; and when God's time should come to make such a 'man,' then you would have the truth come out about the One God, and the Man Christ Jesus—which two names are designed to express

¹ See what this implies, for the worldly 'Divines' have missed the significance of the Word (as of all the Scriptures); there must have been an utter disagreement and divergence for the 'Mediator' to be needed, and to like purport the terms of 'Deliverer,' 'Reconciler,' 'Redeemer,' etc., are employed, to turn the letter into Spirit.

the first and last states of the man—'The first man Adam was made a living soul; the last Adam a quickening Spirit.'

And this is he that gives 'himself a ransom for all'; and now, in the due time, it is testified just as the Word said, he gave up his own evil self to the 'curse' that was written, and all the curses came upon him until the old 'self' was destroyed; and he voluntarily yielded himself in this way as a ransom for all, that he might obtain and enjoy all that God promised, viz., the Divine Life—the Spirit of Truth, and in this is the 'all,' the fulfilment of all the Word; and thus it is written in Prov. xxi. 18, 'The wicked shall be a ransom for the righteous.'

Now N.B., this character, in whom this work is done, was a 'Christian' according to the long-standing profession of Christianity, which is nothing but false-hood and delusion; this, then, was his 'wickedness,' by this he was the 'wicked one,' which proves that the whole of the system and belief, as it has been taught, is wickedness (as mentioned in Scripture), and this character is punished for it; in him God shows his abhorrence of the system, for 'God is of purer eyes than to behold iniquity' (Hab. i. 13). But the Breath of Life laid in the mind a righteous seed, of which, in union with the human essence Messiah was to be made, by the mind going through a fiery purgation, in which

¹ Isa. xlviii. 10, tells that he was 'chosen in the furnace of affliction,' and this figure is frequently employed to denote the extremity of the mental process of purification, in reality the 'Purgatory' which the 'Catholics' conceive of. The refining effect is well known to Chemists, etc., and shows how the Great Fire of Love—God, acts as a destructive of all the gross and fleshly

mental fiery 'furnace' it leaves the dross behind, viz., the old evil nature, the false Christianity, 'putting off the old man with all his deeds'; then the living breath uniting with the upright and purified mind of the creature, and the human spirit of the man with it, thus Messiah is made, born, and comes forth; Charity bears him into the world, for this principle or spirit is the 'Virgin Mary.' Therefore you may plainly see how the mind was made willing that the 'Old man' should be cast out, and that he should be given up to the Fire to be made a 'burnt offering' of, and this took him (the 'wicked') out of the way; and so the righteous seed, or the right seed, begotten or generated in the heart by the infusion of the Breath, Life and Spirit of God, which is 'the Word,' was ransomed from the bondage, thraldom and captivity in which it was held by the 'wicked one,' viz., the old error called Christianity, and then there was 'glorious liberty'; so thus is come Messiah, made (you see) of the native human mind and the Spirit, Breath or Life of God that was infused into it.

Now this was what was 'to be testified' in due time, and is now testified by this pen, and never was the truth respecting the One God, and the One Mediator between God and men, testified until now—that he is here. Thus was 'the wicked a ransom for the righteous,' and this secret was never known to any of the Ancients or the modern 'Divines,' which has been acknowledged by some who had the honesty to confess. notions in His creature, the unequal doctrines termed 'iniquity,' that His eyes should behold simple humanity, freed from earthliness, who could unite with Him in spirit and virgin purity.—C. B. H.

Where was the Mediator of whom they have spoken, saying that he came eighteen centuries ago and went away, leaving them all in the dark about the meaning of Scripture? Where has been the Comforter who they say came also, whose office it is to 'guide' the mind into all truth? How is it that he did not do his work when he came, as all the world are in ignorance of the true meaning of Scripture? Of what use are the Bishops and Priests, seeing that in respect of spiritual knowledge they are no wiser than other people? To what purpose then are the 'Universities'; what end are men educated at Colleges for 'Ministers'? By their ignorance of the true meaning of Scripture they confess the Messiah did not come, as strongly as words can declare it, and their hearts contradict what their lips utter, for in eighteen centuries of Christ (as they preach) he has never taught them the Truth.

What 'miracles,' then, do they talk about, that the Messiah did? The greatest miracle of all was left undone, which alone could convince men (having reason) of his Messiahship, and that is the opening of all Scripture mysteries and making plain every spiritual riddle. Not the whole of the Clergy with all their united powers, could tell how the wicked should be a 'ransom for the righteous.' Then most certainly the Divine Knowledge is out of their power, and it must be the greatest miracle that was ever performed, to give the true meaning and light of Sacred Writ; and it is also the proof of the presence of the Mediator, Messiah, and the 'Comforter' that guides

into all truth! Is not this 'raising the dead,' 'opening the blind eyes,' 'unstopping deaf ears,' 'casting out devils,' 'healing the sick,' 'cleansing the lepers,' 'stopping the issue of blood,' 'stilling the tempest,' 'curing the lunatics,' 'feeding the multitudes,' etc., etc.? Yes, all these figures are fulfilled in the true meaning of the Scriptures being testified; for it is only the 'Mediator' that could perform these great works, and, I say, miraculous it must indeed be, beyond everything else that was ever done.

Now, has not the true meaning of the Scriptures been lost-dead-for eighteen hundred years? Well, then, if the Truth is now brought to light, is not then 'the lost found, and the dead raised to life'; and if the Light is come, is it not to enlighten the eyes of the understanding that before were blind to the true meaning? And thus the dark devils (of ignorance) are cast out, and the Angels of Glory and Light come in their stead; and the ears that could not hear the truth of the Scriptures, because it was nowhere to be heard—no, not from the 'Doctors of Divinity,' nor any others—can now hear the Truth! Then surely they get the faculty of 'hearing' which they had not before; and if they were sick and diseased in mind, so that no medicine made by these 'Doctors' could cure them, is not their sickness removed by that 'healing' medicine-the Truth? Do they not acknowledge at Church that 'there is no health in us, but thou, O Lord, have mercy upon us, miserable sinners'? Then I say, if the meaning of the Scriptures is brought to them, are they not healed of that sickness?—which all the 'Physicians' could not perform, although the folks spent

so much money upon them? No, but 'rather grew worse.' Then is not this a notable miracle, and one that cannot be denied? And if their 'unclean' notions about the Scriptures have been issuing forth for eighteen centuries, to the great annoyance of the whole world, and now the Truth is come to put a 'stop to the issue,' then are they not cured of that plague, which all the 'Doctors' could not do? And has not the 'tempest' of Priestcraft swept away the honour of God, and peace and happiness from mankind in every age and in all nations? Have not Priests, by their power and authority, reigned with despotic sway over the consciences of the people, binding them by human laws to adopt their Creeds or be damned? And what can still this 'tempest' of persecution but the true knowledge of the Scriptures, by which sacred Book they have practised their black arts; but Messiah is now come, and 'stilleth the tempest,' for the ship is overwhelmed with the tempest. And 'lunatics' they must all have been to say that Messiah did come so long ago, and this storm and strife raging for eighteen centuries! No, no; had Messiah then come, he would have stilled the tempest, and he would have fed the multitude with the five loaves and two fishes.1

'Why, but did he not feed the multitude then eighteen hundred years ago?' Indeed, friend, there has been rare feasting with your money, one set of men have made

¹ The destructive series of interrogatories by which Zion precedes this explanation, and introduces the subject, is a noteworthy example of his apt construction—by Divine instruction. There is no denying the evidence of the 'miracle' done now before you; whereas the contravention of Nature's laws in a remote period, by visible phenomena and outward wonders, can be and are denied from utter want of proof alone, set aside the total (spiritual) inutility of such.

themselves fat by devouring the other part; there has been plenty of this for all the time past, and these have 'followed' (as men say) 'for the loaves and fishes.' But how can you pretend to know the meaning of this Scripture which speaks of such a miracle? Surely the Clergy are not such 'lunatics' as to believe that four or five thousand men, besides women and children, were fed in the 'miraculous way' literally as stated in the 'New Testament.' They hardly think this, although they tell you so, but it was very well for their craft to make you think so. Yet I know that such a want of sense there has been as to believe that such a thing was literally done; and it will be a 'miracle' indeed (outwardly) to see the people persuaded to the truth, after being so long bound with the chains of Fanaticism.'

We will now proceed to give the true explanation of Jesus feeding the multitude. Matt. xiv. 19—'And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looked up to heaven, he blessed and brake, and gave the loaves to the disciples, and the disciples to the multitude.'

It is indeed matter of astonishment how so many millions of people *could* be so *imposed* on, as to believe a thing so impossible as that five thousand men, besides

⁽The following forms the substance of the Second Pamphlet, published at Birmingham, and written September 20th, Year 8.)

¹ See the Writing (of this Year, the 7th) 'On the Contradictions of Scripture,' and portions of the 'Dialogue,' showing the fallacy of (outward) 'miracles.'

women and children, could be fed with five loaves and two fishes, and then twelve baskets of fragments to be taken up after the feast. Surely if such an occurrence had taken place, there would have been someone that partook of the feast to come forward and declare it.

The writers in the 'New Testament' do not say that they were at the feast, nor is there a solitary individual to say that he actually ate of the loaves and fishes; and can anyone suppose that such a 'miracle' could be hid? Would not some of the Jews have told the truth about it, however prejudiced they might have been; and whatever power their rulers might have had over them, there would certainly be one or two persons out of five thousand (besides women and children) that ate of the feast, have come and told it to the world! But there is not one; only the Prophet writes that such a miracle was performed, and this Prophet the 'Christian' Priests have named the 'Evangelist' (as they have the other three names (which denote the powers of the Spirit in the individual) by whom the 'New Testament' was penned); but all the 'Prophets' were 'Evangelists' as much as those, inasmuch as they all foretold of the coming of the Saviour. But they do not say that they were at the feast; and as there are none appear that partook of such a feast, it affords the strongest argument against the belief that there was such a 'miracle' performed; and I argue the point for the sake of others, for I very well know myself that such a thing never occurred.1

¹ It would really seem incredible, now that the Messiah has come to open our eyes, that such a perfect myth (in the outward sense) should have been accepted as fact, on such slender testimony and with no attempt at corroboration, yet such has been the power of the letter of the Word to blind the

But it is a parable, representing in a figurative way how Messiah should come in the end. Yet it might be argued, 'the circumstance is detailed in the past tense, declaring plainly that it did occur prior to the account written; the Evangelist does not say that it was a prophecy concerning the end, and for that reason we must believe it to have taken place.' To which I answer, according to this way of reasoning, you believe then that that mysterious child spoken of by Isaiah was born in Isaiah's time, because he says, 'Unto us a child is born, unto us a Son is given,' etc. We ask, Was that Child born at that time? for you believe that the Prophet was speaking of the Saviour. Now upon your own principle you ought to believe so, but you cannot of this passage, but you take it as a prophecy foretelling a future event, and certainly it was written for the 'last days,' and was the language of those unto whom that Child should be born, the Parents of the Child should use the words just as God promised, and now we know that 'God is true.' This should be the language of those who-by faith-believed in the Messiah that was to come, and when he came, according to the faith of the person believing, then they in whom he was born should declare it. And this Son-this 'Child'-is nothing else but the human essence transmuted, or changed into another substance, by the power of the true 'Philosopher's Stone,' viz., the Breath of Life from God, which great and wonderful work is done in the person visited understandings of (merely) natural intellect, by speaking, or rather-seeming to speak, of the past, in every circumstantial detail. In Zion this 'power' was

destroyed by the coming of the Spirit, and he deals with the literal belief in this way, to prepare for the Spirituality.

by God in this time; called a 'child,' because its Father is God and its Mother is the 'virgin' essence of the human mind, which received into it the Breath of Life and nourished it in love until it was perfected, and the Child-of innocence and truth-was brought forth, which Child is visible to everyone that reads and understands this writing, they can 'see the Son,' while he is invisible to the unbelievers.1 This is the child of which Isaiah spoke, and this is the very thing set forth by the Spirit in the writings called the 'New Testament,' and in the Parable now under notice, spoken of as a 'miracle' that was performed, but was as much done then, as the child was born of whom the Prophet spoke, at the time he wrote. Then this seeming account of a miracle that was performed, we declare to be a prophecy merely, given in the shape in which it appears by the Spirit who visited the writer—as a 'Prophet,' and in this mysterious way, which was peculiar to the 'Spirit of God' in all ages, foretold and represented how the Son should be produced in the end, that was promised to Faith, viz., the 'Father' or first degree of Divinity—the Begetter of 'Life to come.'

'Jesus,' in the parable, represents God who should in the end visit the human mind of the person in whom He designed to make known His power (see Rom. ix. 17), —His power to destroy and His power to save—that the

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¹ Why so many read the Word of Zion without being enlightened thereby, is obviously through unbelief of what is said; they have no desire for the spiritual food, and their faculties cannot discern the invisible, though the effects are made known or expressed by words. They may as well deny the existence of mind in natural man because it cannot be seen, and only known by the words that come forth; but these proud 'lords of creation' have forgotten they are of the 'dust,' and there is but One Mind.

Divine Name 'Jehovah' might be declared throughout all the properties of the human soul, called the 'earth,' by which declaration of the Name of the Lord throughout all the earth, is meant that God should reign omnipotent in the human property, making the human mind, through the Divine Power, almighty over evil; and thus it was that man was to 'have the dominion' in the latter day, so that he should be able to call himself 'Lord,' as it is written in the original (Gen. iv. 26), 'Then began men to call themselves by the Name of Lord.'

Here I think right to mention a doctrine once held by a sect of people called 'Quietists,' the leader of whom was a man who was visited in a peculiar manner, as a type of the great work of God which has now taken place in the writer of this, Zion. 'The name is taken' (says the historian) 'from a sort of absolute rest which the soul is supposed to be in, when arrived at the state of perfection, which in their language is called the "Unitive life"; to arrive at this, a man has first to pass through the Purgative life, or way, i.e., through a course of obedience inspired by the fear of Hell, hence he is to proceed into the "Illuminative" way before he arrives at perfection; to go through cruel combats and violent pains, i.e., not only the usual drynesses of the soul, and the common privations of grace, but infernal pains, so that he believes himself "damned," and the persuasion that he is so, continues upon him very strongly several years. But the man' (he writes) 'is at length sufficiently repaid for all this, by the embraces of God and his own Deification.' The account goes on further to state, as follows:—'These sentiments of the Quietists with regard to God are wonderfully pure and disinterested, they love

Him for Himself, on account of His own perfections, independent of any rewards or punishments; the soul acquiesces in the will of God, even at the time that He precipitates it into Hell. At length the soul, after long travail, enters into rest-into a perfect quietude; here it is wholly employed in contemplating its God, it acts no more, thinks no more, desires no more, but is perfectly open and at large to receive the Grace of God-who by means thereof, drives it where it will, and as it will. In this state it no longer needs prayer, or hymns, or vows-"prayers" where the spirit labours, these are the lot of the weak and imperfect. The soul of the Saint is, as it were, laid in the bosom and in the arms of its God, where, without making any motion or exerting any action, it waits and receives the Divine Grace; it then becomes happy, quitting the existence it before had, it is now changed—it is transformed, and, as it were, sunk and swallowed up in the Divine Being, insomuch as not to know or perceive its being distinguished from God Himself!'1

I have brought forward this account here to show, in addition to the many Visitations we read of in the Bible, the way and manner of the coming of the Lord in the end. There have been many—I may say many hundreds in the past ages—visited by the Spirit, who went through an experience (both of evil and good, as they are called in the world), as types of the wonderful and marvellous work of the Regeneration and Transmutation of the human essence, showing how the human essence should pass

¹ This is exactly what Zion promises us in after existence, having himselr passed through the 'travail of soul,' which brought the Truth to light for all, and entered into the Heavenly rest by the 'fiery purgation' of his former self. And Shilohites rest (while here) in this knowledge and wait, for perfection.

into the Divine and become a 'partaker of the Divine nature,' thereby becoming God-man,¹ and thus fulfilling that Scripture, viz., 'I will dwell in them, and walk in them, they shall be my people, and I will be their God.' And if this state is denied by anyone, and they presume to call it blasphemy, they themselves are the blasphemers and 'deny the Scriptures and the power of God'; for God has decreed this happy state to be the end of man. 'The end of man is peace,' i.e., the 'Prince of Peace' is formed in human nature for this end—to serve this purpose. And surely this is 'good news' and 'glad tidings' to all people.

The parable therefore of feeding the multitude is, I say, designed to represent the way that this great work should begin in one character, chosen of God and set apart for it to be performed in, and to be the 'forerunner' unto all the rest—to be the 'breaker of the way' for all his fellowmen, according as it is written, 'The breaker is gone up before them, and the Lord on the head of them' (Micah ii. 13).

Jesus, therefore, is said to be with his disciples in a desert place, represented as being obliged to fly there on account of Herod—as if afraid that Herod would kill him. Here was the Lord and his disciples in this desert place, which means but one man who was under the teaching and discipline of the Divine Wisdom or Spirit, which allures the human mind, drawing it along with the promises

¹ This accounts for what is termed 'genius' among men, the 'eccentric' ways and sayings of the persons visited, in whatever walk of life (but principally poets), raised out of the common order of their kind; but still the mystery of God remained unexplored, that remained for 'the Son' alone, who ends all visitation by bringing perfect knowledge, when transfused into the human nature, and born again in it.

of the Divine love and favour, until it brings the soul into a 'desert,' or total 'wilderness' state, so that the soul imagines it is wholly lost. But thus must the Divine Wisdom exercise the mind in which She is to be afterwards exalted, in order to fit it to bear the Divine Glory; the mind must go through humbling, even unto Death and Hell, or it would not be able to bear (without being proud) the Glory that was to be put upon it, viz., the Divine Name or Nature; 'She shall be called the Lord our Righteousness' (Jer. xxxiii. 16).

When the Divine Life enters, or first begins to raise up Itself in the human mind, it is for the purpose of refining down the human properties of which the mind or soul is composed, until the Quintessence of the soul can unite with the Divine Nature and become one with it; therefore the Divine principle operates upon the mind, making it terribly afraid of sin and of being lost, but frequently at intervals giving it a sweet and most lively hope of Salvation, it gives frequent tokens of this kind, in order that the mind might be strengthened to bear up under the continual fear of everlasting torments, that lies hard upon it as a heavy burden, which it was necessary it should have in order to effect the great and complete change, for this is the 'furnace of affliction' (Isa. xlviii. 10) to refine it. The soul, therefore, with the Divine principle in it is terribly afraid of Herod, i.e., of the power of evil called 'the Devil,' lest it should kill its distant hopes of eternal life; therefore it dwells in a desert state (alone as it were) ignorant of the Divine Presence or Power, as you see the disciples were ignorant of the power of Jesus till put forth in the 'miracle.' It is withdrawn into a desert state—apart from all the world—and its misery is known only to itself, and it is in vain to tell anyone of it for no one on earth could give it ease. flies with all its power from everything that it imagines is sin-it is afraid of Herod, and through the terrible fear upon it obeys all things that it believes God to require, making a sacrifice of its dearest interests in the world; yet under miserable fear and trembling day and night, but is frequently 'allured,' lit up a little with hopes of Life, fulfilling what is written (Hosea ii. 14 and 16), 'I will allure her, and bring her into the wilderness, and speak comfortably to her heart. And I will give her her vineyards from thence, and the Valley of Achor for a door of hope.' In this desert state is now fulfilled that Scripture in Deut. xxxii., beginning at 10th verse and read to the 15th; also Exod. xix. 2; Numb. xx. 1; Job xxiv. 5; Ps. cii. 6 and cvi. 14; Isa. xxxv. 1 and 6; li. 3; Ezek. xlvii. 8; John vi. 31; Acts viii. 26. The soul now with the Divine principle in it was brought into the 'valley of decision'; see Joel iii. 14 and on—'Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision' (plainly allegorical). 'The sun and the moon shall be darkened, and the stars shall withdraw their shining.' (By the Sun is meant the Divine principle, by the Moon is meant the human, and by the stars is denoted the lights that proceed from the operation of the two; but now in this 'desert' state all light and comfort is withdrawn, and all is 'Hell,' 'death' and the 'grave.') 'The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake' (meaning the character in whom the Divine and human

principles are now about to form the conjunction); 'but the Lord will be the place of repair for His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my Holy Mountain; then shall Jerusalem be holiness, and there shall no stranger pass through her any more.' Read the chapter through. Now the mere human or natural religionists apply these Scriptures to the people called Jews, and to the literal city 'Jerusalem,' but with what propriety we leave the reader to judge, after reading these explanations.

The soul, as we have said, was all along labouring under the *fear* of everlasting damnation, and now it is brought into the desert, it is come to the 'midnight hour' and the 'power of darkness,' and that which he 'greatly feared is come upon him' (Job iii. 25). But it is the 'valley of decision,' though as yet he does not know that this is the time that he must be fed; as it is written (J. Southcott):—

'You whose lamps are ready now prepared, The *midnight hour* will bring your full reward.'

There are 'multitudes,' you see, in the valley of decision—the desert, and how is that, when all this was done in one? Well, we will tell you now of this multitude that was to be fed, it was that principle that had principled all men—all the people of the old world, which was darkness—which was now at its full in God's elect or chosen vessel, all the multitude was here; and there was in him also that principle that was, and is to principle all the people of the future generations of mankind. The old multitude was now, by the mental sufferings to be

destroyed, and the new multitudes to be fed with Divinity, or the knowledge of its union with the Divinity—signified by the five loaves and two fishes.¹

Now the soul was plunged into the lowest pit, called here the 'desert,' and it saw no means of subsistence, as you read of the disciples saying, 'This is a desert place, and the time is far spent; send the people away, that they may go into the country round about, and into the villages, and buy themselves bread, for they have nothing to eat'; this represents the soul now at its wit's ends, hope is fled, and it seeks as it were all about it—or in itself for help—for 'food' to keep itself alive, but despairs; and now it is left to try its own power to support itself, inplied in the Lord's answer, 'Give ye them to eat'; but they answered, 'Two hundred pennyworth of bread is not sufficient, or shall we go and buy two hundred pennyworth of bread.'

(The Roman penny was sevenpence halfpenny; and the figure is used to express the absolute despair of the soul (at this time) of eternal life; it is as much as to say, Such is my distress and despair that no power can save me, the united power (the 200) of God and man (the 7 and the $\frac{1}{2}$) cannot do it; I am lost?) Where can I buy that which shall save me from perishing? I know not; O what shall I do? But I submit to perish, seeing that it is my lot; I am that being upon whom this awful lot should fall, for the soul was not aware that it must pass through Hell and Death, before it could get into the Heavenly rest—the 'Promised Land.'

¹ No man can *number* God whose 'innumerable company of Angels' are now made manifest in Zion; the 'Lord of hosts' feeds these 'flames of love-fire' in all who receive His Word.

Now whereas the disciples are represented as saying, This is a desert place, and there is nothing to eat, send them away that they may go into the country round about, and into the villages and buy food; it has this meaning, that the mind could not see into the decree of God (the City) concerning it, that presently—after this great tribulation was gone through—it was to be introduced into the Glorious Light of Life by God's miraculous power, where it should be delighted with the Eternal Love—signified by the number of loaves which were five —the fivefold portion, beyond the four elements of nature, and the certain Knowledge of its union with the Divine Love-principle, signified by the two fishes; that out of the great deep of God's unfathomable decrees, and out of the depth of the sufferings, these two-the Divine Spirit and the human essence—should be made one, to swim in the clear element and Ocean of Eternal Love and Wisdom.

CONTINUATION OF THE SUBJECT OF THE LOAVES AND FISHES, REMAINING IN MS.

The former part printed in Two Pamphlets, September, Year 8.

This the soul could not see when in the Desert, for it had no idea of the *power* of God, or that ever it could be sustained or life supported. And in the great terror that was now oppressing it, it sought some means, *aside* from the Divine Decree, to save itself from the dreadful Death and condemnation that it now felt itself under.

The decree of God was, by all these sufferings, to

bring forth Christ in the human property, by this Spiritual 'mercurial' operation to change the human blood, or life, and bring forth new blood—'Innocent blood,' or innocent life, by purging it thoroughly from all impurities. For it is the human life, or human properties (the four elements), calcined, as it were, by a fiery baptism, or operation, that brings forth a fifth property, or, in other words, when this fiery indignation is endured, it leaves behind the Quintessence, which is Love. And this forms the New Man, and this is it which is the Remnant. See that Scripture—'The Remnant shall return, even the remnant of Jacob to the Mighty God.'

"Quintessence," in alchemy, is a mysterious term signifying "the Fifth," or last, or highest essence, or power of a natural body. This is supposed to be, as it were, the Soul drawn from the gross Body and its four elements, by a most perfect distillation, and by means thereof the thing is said to be spiritualised, *i.e.*, rendered exceedingly pure, spiritual and incorruptible. The Ancients, who allowed nothing to be real but what had a body, would have the soul of man to be a fifth element, a kind of Quintessence without a Name; unknown (say they) here below, indivisible, immovable, all Celestial and Divine."

This is true understood rightly, that is to say, if it is understood as we have stated it. For the Ancients, who were under inspiration, spoke (by the Spirit) of the Individual Soul, Zion, the Remnant that should be left after passing through the Fiery Trial, or, as it is called in an Inspired Writing, 'The Awful Trial.' And you may perceive in what we have quoted from an Author who wrote upon Alchemy, as above, that in that Science this

Spiritual Work of the Re-generation, Re-formation, or Transmutation of the human mind, or essence of the mind, was strongly represented. For all things in Nature do represent this Wonderful Work of God!

'Let them go into the Villages, say the Disciples, to buy food.' Now, here was the awful point of disobedience; here was the last step. For going into the Villages represents a turning away from God by, or through unbelief; unto which point, the following words in Heb. iii. 12 directly apply: - Take heed, lest there be in any of you an evil heart of unbelief, in departing from the living God.' Now these words seem as if directed to many people. But no, this is where the Knowledge of the Scriptures was hid; this is certainly one of the ways in which the truth of them was concealed. The Word is directed to the one, for all stand in him, but it would not do to communicate this secret, for had it been known, Impostors would have arisen, professing to be this Character; but God put it out of anyone's power; the Secret could not be known but by the Character himself, and it is known by him only by going through the Trial and sufferings predicted.

The mind then, in the 'Desert' state, as described, turned away from the living God, i.e., it saw not, it believed not that it was to be brought into union with God, although that was its desire above all things; but in this awful desert state it feared that it was forgotten and forsaken, as it is written, 'Zion hath said, The Lord hath forsaken me, my God hath forgotten me.'

Yet being under the terrible fear, it clave to its old principles, it turned to folly, it turned aside out of the way, to go back into Egypt, instead of looking straight

forward to the City, which had foundations, whose Builder and Maker was God. It would go to the Villages, and round about, through its ignorance of His eternal and unchanging love and mercy, and of the presence and power of God, and of His design to glorify the soul with His Own Self!

The soul being ignorant of this, tried to shun death, trembling and quaking for fear, a 'horror of great darkness' was upon it, and awful, inevitable hell was (as it were) yawning wide to receive it into its horrible Gulf, and in this agony he cried, 'Father, if it be possible, let this Cup pass from me'; let me flee from this awful death. Nevertheless I yield, since thou hast thought good to make me for destruction. 'Not my will, but thine be done.'

O think of this, ye that read, and ponder upon it; and see the lot of Zion; and see the *kind of obedience* that he was brought unto, not knowing but his soul was for ever lost, and yet to submit and say, 'Blessed be the hand that smites me; Thy will be done, O God, and not mine'; and to the dismal death he submitted himself.

Now, to turn from the way that the Spirit was pointing and leading, was denying the Lord, denying the Power of God, and departing from the Living God and choosing a strange God; and all evil, all spiritual evil, was in this turning aside, or cleaving to human wisdom. Yet this was permitted, to prove the total ignorance of man, and that he was dead to the knowledge of that happiness which God designed he should enjoy. In allusion to this very circumstance, foretelling the very thing, the following Scripture was written (Hab. iii. 12 and following):—

'Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by making naked the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages; they were tempestuous as a whirlwind to scatter me. Thou didst walk through the sea with thine horses, the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in my-self, that I might rest in the day of trouble.'

Again see Book of Judges v. 6, 7, 8—'In the days of Shamgar, the son of Anath' (see Ep. of Dec. 21, year 5, future vol.), 'in the days of Jael' (means 'he that ascends'), 'the highways were unoccupied, and the walkers of paths walked through crooked ways' (i.e., the mind turned out of the highway to Glory). 'The villages ceased, they ceased in Israel, until that I, Deborah, arose, that I arose a Mother in Israel. They chose new gods; then was war in the gates.'

You find the same thing set forth also in the two Disciples going to the village Emmaus, doubting of all that had happened—said to be *two Disciples*, because of the two principles which formed the man.

But it is said that Jesus himself drew near and walked with them, and opened to them the Scriptures, and he was known unto them in the breaking of bread, *i.e.*, in the breaking of the mystery of God, when the mind discovered for what end it had thus suffered, when the Divine Spirit reasoned with the Soul, saying—when he opened the

Scriptures to the Soul,—'Thus it behoved Christ to suffer, and to enter into his Glory. O fools, and slow of heart to believe all that the Prophets have spoken.' Read Luke xxiv. 13 to end. Then was the soul convinced of all, and now it knew itself, and for what *ends* it suffered, and that the Scriptures of the Prophets, and what is written in the Psalms must be fulfilled in its experience.

Therefore the Disciples in the Parable saying, when in the Desert, Send the People away for they have nothing to eat; let them go into the Villages and round about the Country to buy food. This represents how, when the very point of time came that the soul should have stepped into the Kingdom of God, it fell through unbelief. Thus did the Tabernacle of David fall. Yet so it must be to fulfil that Scripture, 'I will build up the Tabernacle of David which is fallen, and I will raise up his ruins.' Because it was now proved that the soul loved its God, and would obey even unto death.

Then when the mind had looked this way and that, and tried all its skill to deliver itself, then came the Miracle of the five loaves and two fishes.

That is to say, now the sufferings were complete; Jesus had poured out his soul unto death. Then came the Spirit and Power of the Eternal God Himself, informing this new-created, but struggling and afflicted being, how all the Scriptures now applied unto it, that speak of sufferings, of dejection, desertion, forsaking, desolation, breaking asunder, cutting asunder, lamentation, mourning and woe, devouring fire, whirlwind and storm, pain and travail, with all the plagues of Egypt; and all the curses and damnation, weeping and wailing and gnashing of

teeth, casting into outer darkness, Death, Hell and the Grave. All these things had the soul endured, with all things of the kind that can be mentioned; all was endured in this awful Visitation, and in bearing the sins of man. And this destroyed the human selfhood, and left the pure essence of the soul (in union with Wisdom, the Divine Principle) evermore to serve his Creator.

Now another life was added to the human, whose number (alone) is four—the human mind being composed of the four elements. And the Divine life being now risen in the humanity, the perfect knowledge of this was given to the human mind, and it saw fulfilled in itself that Scripture, viz., 'Blessed are the pure in heart, for they shall see God,' i.e., shall see God in itself, being, by the fiery trial, purged from all guile. Here were the five loaves which the soul took from the hands of God, and applied them to himself, and thus with this experimental knowledge was the whole multitude fed; for the soul was now passed into the Love, to dwell in it for evermore, no more to go out, which kingdom of love and joy is expressed by the number five, and the two fishes make seven, which number signifies rest, to represent that the mind was now relieved from labour, 'Whoso dwelleth in love, dwelleth in God, and God in him, for God is Love.' And now God is known by his Great and Glorious Name Jehovah (the man of four letters, or the Man of Life), the Offspring of the Glorious Invisible God become human. by being incorporated or mixed and made one with the human properties, or the Divine Life transfused into the human, and thus Messiah is come!

The two small fishes are the New Man, made as we

say, by the process we have been describing; these have now risen up out of the great deep, bringing the piece of money in their mouth, which 'answereth all things.'

The money signifies the knowledge of a Divine and Heavenly existence in union with the Eternal Wisdom; these two swim in the Ocean of love.

Now in this way the 'Miracle' will satisfy millions. And now don't you think that the Power which performed this Miracle, is fit to be the Guide of all Spirits? He is; and he is here for that purpose. For the Miracle certainly proves his power, and it is by the performance of Miracles that Messiah's Kingdom must be established; and he is the Re-former. Now after the feast there were twelve Baskets, and it was commanded, saying, 'Gather up the fragments that nothing be lost.'

Now by the Baskets is to be understood the Visitation of the Spirit in the mind, with its diversity of operations. which diversity being woven together in the experience the operations both of evil and good make experience exercises the mind to discern both good and evil; and when the good and the evil operate in the mind, so that at last it is found that the knowledge and experience of evil, was as necessary as the knowledge and experience of the good, and that without the one the other could not be, then it makes a Basket, being wrought and worked and interwoven one in the other like wicker. So the diversified experience that the mind goes through under the Visitation of the Lord, brings forth knowldege, knowledge to know that evil and good together, wisdom reconciling both, makes them one, and this makes a spiritual 'Basket' of the mind. The Basket therefore represents

the mind of the person, in whom the Word of God is revealed. Hence you read in Amos viii. I of a basket of summer fruit. The question was asked, 'What seest thou?' the answer was, 'A basket of summer fruit.' Then it was said, 'The end is come upon my people of Israel.' So the appearing of the Basket of summer fruit was the sign of the end, which shows that this prophecy relates to the end.

The summer fruit represents Adam's happy state in Paradise, that was Adam's summer; his basket was full of Paradisical fruits—the sweets, delights and happiness of that state. But alas! he fell, his summer ended. Therefore it is written (Jer. viii. 19, 20), 'Behold the voice of the cry of the daughter of my people because of them that dwell in a far country. Is not the Lord in Zion? is not her King in her? Why have they provoked me to anger with their graven images, with strange vanities? The harvest is past, the summer is ended' (said Zion or Adam), 'and we are not saved.'

Surely Adam made a graven Image, and took up with a strange vanity, when he disobeyed. Yet had he not disobeyed and fallen into the dismal winter of sufferings, how could he have become the Last Adam to enter into the eternal and everlasting summer, and bring in the summer season for all? He could not, for he must fall, and suffer and die; and be lost, and then found again, and rise again; or his mind would never have been a fit basket to carry the Bread of Life (which means the Divine Nature) in. So being first in Paradise, then tempted, disobeying, falling from the Paradisical Life—which was the earnest of the future glory,—and the suffering of VOL. III

Damnation, Hell and Death, and then the restoration from that awful fall, thus the mind becomes a good Basket, and is the very Basket into which is gathered all 'the fragments,' i.e., the Word of God that was given through men and women in all ages, scattered here and there in broken pieces; and because of their various shapes and figures, no one could be found to put them together, so as to make one thing of them, and to show that they all, however diversified, and however strange and curious the fables, figures, types, shadows, allegories, hieroglyphics are, yet when gathered up they are all one in Adam's basket, for to it they all had allusion, to it they directly pointed. See that Scripture (Ps. cxxvi. 6), 'He that goeth forth and weepeth, bearing the seed basket, shall doubtless come again with rejoicing, bringing his sheaves.' And does not the Word say (of Adam), Luke vi. 21, 'Blessed are ye that weep now, for ye shall laugh.' So weeping he had for the night of the Fall, but joy came in the morning of the Resurrection. So both together, the experience of weeping and laughing, makes the Basket to gather up the fragments in, that nothing of all that was ever written might be lost, but all turn to good account, and display a world of wisdom and light, for the contemplation and happiness of all who delight to contemplate the glorious mystery of God made man; Who appeared in the human mind, sustaining two characters, first God of Vengeance, angry, wrathful, terrific, driving the soul to outer darkness, despair and death, that it might feel and know the depth of misery and evil; to be beaten by God Himself, to be smitten, buffeted, bruised; to be abhorred of God (at least, for

God to say so, in His Word recorded, and the creature to think so). 1

And to be driven out from the presence and favour of God, with the conviction on the mind that he could never return; to be banished for ever from even the Hope of Bliss; to be shut out of the holy camp as unclean; to be utterly rejected as a Reprobate; to be delivered to the Tormentors, to total destitution both spiritually and temporally; to be pursued by evil Angels, and driven from mountain to hillock, and from hillock to mountain; to be chased by the vengeful sword of God as an affrighted sheep or hunted Roe; to be made to tremble and quake with the terrors of the Almighty; and through this affliction and sufferings, to learn obedience, to discover that this very chastening must be, to prepare the mind for the exceeding and eternal weight of Glory which was to be given unto it, without which humbling it would not be able to bear it without pride. 'Whom the Lord loveth, he chasteneth.' And he loved his Son who was found in fashion as a man, and how is that? Why, in the fashion of ignorance, as all men are; and being ignorant of his own Original, and of what God, his Father, designed him for, he disobeyed his call, and disobeying he had to go through sufferings, through all the sufferings on record, that he might thereby learn to know who he was, and take his right station. Yet though he disobeyed, he sinned not, no, in him was no sin, but being in the fashion of men, he was encompassed with darkness, and the darkness prevailed

¹ Not having spiritual understanding, the Word (God) was taken in the *letter* by the creature, while ignorant of the Love decree. And this darkness was abhorrent to the Light—God; and against it the rebukes were directed, but the false *imagination* of the Creature applied them to himself.—C. B. H.

until it brought death upon him. So it was the power of darkness that sinned, that resisted the Light, and not he. For in disobeying he thought that he was doing right; and so it is with all men of humble hearts; it is not they who sin, but darkness that dwells in them. For in their hearts they wish to do well, they desire above all things to know God, but the Darkness is great, and quite perverts their understanding. Then God imputes no sin to them, and He will make their darkness to be light, and to shine as the noon-day sun, as He has done with me. For I am the mark, and the pattern of the Love and long-suffering of God.¹

The sufferings of the character in whom, at last, is found the Pearl of Great Price, viz., the Eternal Offspring of God! is curiously foretold in the Talmud, and is entitled the 'Beating of the Dead in the Grave,' which the Jews believe is inflicted upon their people when they die, according as the deceased person has been sinful, more or less.

But the curious relation is a prophecy, foretelling the sufferings of the character in whom the Son of God was to be revealed in the end, as already mentioned, who was to die unto sin through sufferings, and rise again into Eternal Life. By which process the Son of God comes forth to manifestation. And as this prophecy of the Beating of the dead is descriptive of the sufferings, and consequently belongs to this subject, we will here pen it as it appears in

¹ God, by transfusing His Own Eternal Love Spirit (Christ) into the soul, thus becoming human, 'long-suffered' the want of knowledge and obstinacy of His decreed Mate, bearing long with her short-sightedness and imperfections, in order that he might teach the true Wisdom by experience, and so work His own perfections in the human character.—C. B. H.

the Book entituled the 'Traditions of the Jews.' At the same time we would inform the Jews (so-called) that they have entirely mistaken the meaning of the Ancient Rabbies in this matter of the Beating of the Dead in the Grave, as it relates alone to the *spiritual* sufferings of the One character in whom Messiah was to appear, and not to any of their people. But like all nations, the mystery of those strange and seeming ridiculous *fables* they have not understood, neither could they understand them, and therefore they have applied them in a false way, they interpret them wrongly, as all people have the Bible.

In the Treatise called 'Sepher Jared Chattaim' is the following account:- 'A man is judged in this world in the same hour in which he dieth; and when the soul departeth the Body, the presence of the Divine Majesty is near unto him. If then the Law and good works are found with him, he is happy, because he hath cleaved to the Divine Majesty, and his soul is qualified to ascend to the Holy place. But woe unto him who cleaveth not to the Divine Majesty, and from whom the Divinity withdraweth! And when a Man is carried to his Grave, all his works which he hath done in this world are at hand, and present themselves before him. And three Heralds proclaim (one being on the right hand, and another before him, and another at the left hand) thus: - This (N.) hath been averse to his Creator, who reigneth above and below, and in the four parts of the world; he hath been rebellious against the Law and the Commandments. Behold his works, and observe his words. It had been better for him had he never been born. And before he arriveth at his grave all the dead bodies tremble, and move from their places because of him, and say, "Woe unto him that is buried with his evil works which he hath done."

'All his transactions, which at the time of his departure stand near him, go before him to his grave, and trample upon his body. The Angel Duma likewise riseth; and there go with him those under his command, who are appointed for the Beating of the dead, which is called "Chibbut Hakkefer," and is performed in the Grave. They hold in their hands three fiery rods and judge at once the body and soul. Woe unto him because of this Judgment. Woe unto him by reason of his evil works.

'How many judgments then doth a man undergo when he departeth this world? The first is when the soul departeth the body. The second is when his works go before him, and exclaim against him. The third is when the Body is laid in the grave. The fourth is Chibbut Hakkefer, that is, the Beating in the grave. The fifth is the Judgment of the worms; when his body hath lain three days in the grave, his belly is ripped open, and his entrails come out.

'Then his guts, with the excrements therein, are taken out and dashed in his face, while this is said to him, "Take what thou hast given to thy guts, of that which thou didst daily eat and drink, and of which in all thy feastings, which thou didst daily keep, thou distributeth nothing to the poor and needy; as it is said, "I will cast in your faces the dung of your solemn feasts" (Mal. ii. 3).

'After the three days, a man receiveth Judgment in his eyes, his hands and his feet, which have committed evil, till the thirtieth day, and in all these thirty days the soul and body are judged together. Wherefore the Soul, in all

these thirty days, remaineth here below upon earth, and is not suffered to go to the place she belongeth to; like an unclean woman, who sitteth without every day while her uncleanness is upon her. The sixth is the Judgment of Hell. The seventh is, that his soul wandereth, and is driven about the world, and findeth no rest anywhere, till the days of her punishment are at an end. These are the seven Judgments inflicted on men, and these are what are signified in the words, "I will walk contrary unto you in fury; and I, even I, will chastise you seven times for your sins" (Levit. xxvi. 28).

Now the Jews no more understand this, and many more such things that are found in the Writings of the Ancient Rabbies, than the professing Christians understand the Bible. And the Jews have thought that these Judgments happen unto all their people who die, before they can get to heaven, as they imagine.

But observe how this prophecy reads at the first—'A man is judged in this world in the same hour in which he dieth.' This death does not mean the death of the Body, but the departing of the soul from the man while his body exists still in this world. The soul is taken away (as it is expressed in the Book of Revelations), taken away in the Spirit, into a World invisible to others. It is a spiritual Work, and took place in Zion, who is in this prophecy named N., which letter when crossed, forms two A's, signifying the First and Last Adam, or both Adams brought forth in the One visible person—the fallen Adam—and the re-risen Adam, from whom (the Last) the Word goes forth, as the O directly follows after the N in our Alphabet.

'And when the soul departs the Body, the presence of the Divine Majesty is near unto him. If then the Law and good works be found in him, he is happy because he cleaveth unto the Divine Majesty.'

It is true that the soul of the First Man Adam stood naked, as it were, before God, when he fell by eating of the forbidden Tree, i.e., when he died, as the prophecy expresses it. 'The soul departed the Body,-Ah! the soul left its abode where it was happy, and it was unclothed, it lost its Covering, it lost its Paradise; and guilt, terror and dismay seized it. Adam's heart condemned him, and he had not confidence toward God; he was judged; the Divine Majesty was near unto him, but it was all terror. He could not be happy, because he cleaved not to the Divine Majesty in the Spirit, but admitted the Old Serpent (the old religion) to deceive him. Therefore the woe mentioned here in the prophecy, came upon him to the utmost; he could not ascend to the Holy Place, because he forsook the Divine Majesty in the Light, and His mind became totally dark, and he saw God arrayed in terrific Majesty. The Light of the Majesty. left him, and his mind became HELL; and he was carried by guilt down to the Grave of Darkness spiritually; and then, as you read, he went through all those spiritual miseries mentioned in the prophecy, which are too numerous to speak of here. But you see that at last there was an end to the sufferings.

The soul, it says, wandereth about the world, till the days of its punishment are at an end, when that Scripture so justly quoted by the Rabbi, is fulfilled in Adam's sufferings, viz., 'I will walk contrary unto you in fury;

and I, even I, will chastise you seven times' (the seven last plagues) 'for your sins,' i.e., I will punish you till my recorded Word is fulfilled in you perfectly, which foretells of your fall and sufferings. Then when these sufferings are accomplished, in turning Adam again to dust, or, in other words, bringing him down to nothing, the Majesty of God appears to him in Light, and lifts him up out of his fall. Then Adam knew evil and good; then was fulfilled in him what is written, 'Ye have an unction from the Holy One, and you know all things, and need not that any man teach you.' And is it not said that God knoweth all things? Well, then, the man who hath an unction from the Holy One, and knoweth all things, must be like God? Very well, then the Basket in which to gather up the fragments is certainly made.

But it might be said, 'Sir, but there were twelve baskets, and you have made out to us but one.'

Friend, 'Are there not twelve hours in the day? And if any man walk in the day, he stumbleth not, because he seeth the light of this world' (John xi. 9).

So are there twelve months in the year: and 'Mazzaroth,' or the twelve signs of the Zodiac. Twelve Apostles, twelve Sons of Jacob, and many twelves appear in the Scriptures. Then you must understand that Christ's coming is called the Day of the Lord. When Adam fell, and remained in darkness, it is called night, as it is written, 'Thou makest darkness, and it is night, wherein all the Beasts creep forth, and trample upon the For-rest.' Again, 'Night unto night showeth Knowledge,' i.e., the Spiritual night showeth Knowledge unto

the dark mind, 'Weeping may endure for the night, but joy cometh in the morning,' Then when the Restoration comes, it is called Day; and there are twelve hours in the night (natural), and in the day. Therefore Adam in his first state was of the earth, earthy and dark, but the second or last state is the Lord from Heaven, and then he is 24—the twenty-four Elders, who cast down their crowns before the Bright Star of the Wisdom of God, called the Lamb. See Rev. iv. 10.

The night is then passed away, and it is One day, the day that never ends, 'no night' any more with the Newcreated Being.

The year has the same meaning, the Year of rest, the New Year, the Year of Jubilee; in the year are twelve months, and in One year (from the end September 1827 to 1828) did God perform by his power in Zion, the work whereof we are speaking, i.e., God performed the Change upon the human nature, converting it, translating it, passing it from death to life; destroying the sinning power and principle, and establishing in the humanity righteousness and truth, and brought in the promised peace and fixedness, which is the Tree of Life, that bare twelve fruits, and yieldeth her fruit every month, and the leaves of the tree are for the healing of the nations.

So this is very easy to be understood, what is meant by the 'twelve baskets of fragments.' This wonderful work gathers them all up, so that nothing is lost; and the Word plainly said that so it should be in the end, i.e., that all should be gathered into One Basket, which one, spiritually is twelve. For the Word says, 'That in the

dispensation of the fulness of time, he might gather together in one, all things in Christ, even in him.'

So that in Adam and his son, i.e., in Man and the Son of Man, meaning the first and last Adam, unto these two are returned the Ten tribes that were lost, viz., the Ten Names of God. That is, the Divine Life is come, which Adam lost by disobedience, and the return of that Life makes perfect the twelve tribes of Israel. Here is the Basket which carries all the fragments, because all ancient prophecy spoke of this great work, and all are fulfilled in it.

Then this great Basket is Shiloh, of whom it is written, 'To him shall the gathering of the people be.' By 'the people' is meant the Word that was so scattered, which, when gathered together in one, form God in human nature. Then the Lord God Omnipotent reigneth. Emmanuel—God with us!

From ZION,

THE PILLAR AND GROUND OF THE TRUTH.

What comfort then has each individual person that believes in these things, who sees that the Word is truth, and that the Scriptures are so fulfilled? What advantage have they? Why, they have the same comfort and advantage as the Writer hereof, who has borne the burden and heat of the Day; for although they have not gone through those extreme sufferings mentioned herein (and

¹ The names of the Ten Hebrew Patriarchs, as mentioned in Gen. v., are strongly illustrative of the revealed properties of God, with their respective operations in the Soul. Explained in a Treatise on the Ten Names, March 17, year 8. See future volume.

there was no need only for one to go through these, in order to find out the truth for all the rest), yet they who believe, stand the same with God as Zion, because they have all the same heart and mind; and had they been Visited of God they would have stood as faithful. So that it is just the same as if they had the Visitation themselves, to bring the Truth to light, and they are equally precious unto God.

The One is not above the rest; only by means of the Visitation unto the One, all the fragments are gathered up into that One Basket, and out of it you all eat the very same Bread of Life, which is Eternal Life!—the Word made Man. And as you eat out of the Basket, the outer man or the 'Old man' perisheth, and the inner or spiritual man is renewed day by day.

For your inner man, it being Life and Spirit, is the Day, and goes on to perfection; and by the Day, or the Light of the Spirit of Truth, your Day brightens, you increase in the Knowledge of God, and there is no more curse, hell or death for you, that is forever passed away, for one hath borne it, and all stand in that one, so that it is the same as if all hath borne it; or why is it said, 'He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, by whose stripes we are healed?' And there was only one who was fitted to bear the punishment, and to overcome death and hell; he only could endure those plagues, until they spent themselves upon him.

God must punish for iniquity, for the display of His justice, and to show unto man His abhorrence of the

power of darkness; and that man might henceforth walk in the light, and dwell in love and unity with God, the evil being removed out of the way. Therefore when the time came that this must take place (that evil must be taken away), the Son of God—the Highest Love of Deity—came forth and hid Itself in humanity, was found in fashion as a man, was made man, uniting as one with the human mind. And having become Man, He was capable of being wounded and put to grief, and of being bruised; which was not a bodily wounding of the hands, feet and side, as the Beastman talks of in mere rationality; it was a wounded Spirit—'A wounded Spirit who can bear?'

But how could Messiah's spirit be wounded, had he not been 'in fashion as man'-had he not been ignorant of the end decreed? How could the furious rebukes of God affect him, if he had not come down perfectly to man's estate and fashion, and consequently lacked Knowledge, and feared that he should perish everlastingly; for, while under the awful frowns of the Divine Supreme Eternal Majesty, he knew not but that was his lot, and that was it that was the wound. Therefore it is written of him, while under the affliction, 'For thus saith the Lord, Thy bruise is incurable, thy wound is grievous. None to plead thy cause, that thou mayest be bound up; thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude

of thine iniquity; thy sins were increased' (and because it was so), 'I have done these things unto thee' (Jer. xxx. Was this said to the Messiah? Yes it was. was the wounded one spoken unto in the Word, because he was found in fashion as a man, and had upon him both his own sins and the sins of the people, and endured the punishment due unto them; and he did bear the evil until it was finished. He finished transgression, and made an end of incest, when he gave up himself, and then his better half appeared, viz., Wisdom, and she instructed him as to who he was, and put the Sceptre into his hand, which he used like a Hero, and made Hell and Death fly before him. For it was impossible that he could be holden by it, because it was written, 'Thou hast delivered my soul from death; thou hast brought up my life from corruption. Thou wilt not leave my soul in hell, nor suffer thine holy one to see corrup-Thou wilt make known unto me the paths of life. I shall be made glad with thy countenance.'

Therefore seeing that all those Scriptures which threatened the sinner, have been fulfilled upon the One, and have destroyed him that had the *power* of death, viz., the Devil; and that hell is no more, and death is conquered, what then have you to fear? There is nothing for you but Eternal Life to all Eternity!!

What kind of a Gospel was that which left hell-fire still burning, to burn the poor souls of men in? And what kind of a Messiah was he that did not kill the Devil? I answer, It was no Messiah at all, but the Devil himself—the Wolf in the Sheep's clothing. It was the Devil (False light in the minds of men) handling the

Word of God, and wrapping himself up in it under the letter, in mystery; and he set up Priests and made a rare trade for them, but now their trade will go to rack and ruin, for the principal prop of it is no more. For the Scripture said, that Christ died to destroy him that had the power of death, which was the Devil, and to deliver them, who through fear of death were all their lifetime subject to bondage. But the Devil has been alive all along, since the commencement of (nominal) Christianity to the present time; and all the 'Christian' people have been in bondage—they more than any other people.

Then this is a clear proof that Messiah did not come then, or he would have destroyed him—the Spirit of Error -and there should be no Devil, nor Hell neither; and indeed there never was anything of the kind, only in idea; for it was wrong thoughts of God that made the Devil and Hell, and everlasting fire, and all frightful notions that people have had in the dark; and the killing or destroying of the Devil, is only a finding out that it was God all along, that appeared to us in all such frightful forms, and when He is found out-when there was one found bold enough to bid the Ghost (the apparition or appearance) to stand, and to show himself in his right form and shape, he was overcome (for the time decreed from Eternity was come to manifest his Love), and could go on no farther to frighten people. He did promise, and it is recorded in the Scriptures, that he would in the end appear in His Glory; but He never would have fulfilled His promise [it must be demanded, in order that the Son might find his own Original, and prove his Knowledge of His Father's Nature, grace and mercy.—C. B. H.] unless one of the Human race, to whom he appeared in his Dragon form, was bold enough to challenge him, and demand of him to open the secret of HIS NAME, and not to appear in such shapes again, to frighten us poor beings. And this was what I did; and I did demand of him, to throw off the mask ('Avenge me of my adversary!'), and he could not resist, but was obliged to do so—His real character being discovered; and now He appears all lovely. And so the frightful Devil is dead, and God appears in His Glory.

From ZION, THE CITY OF TRUTH.

Here is a dramatic conclusion; and to this end and purpose, have all the striking situations and startling episodes in temporal life occurred, or been depicted in novels, plays, etc.—that the mind of man may be capable of the idea, when this great epoch in the invisible and spiritual world should be accomplished, by the throwing-off of the Mask, which had hitherto concealed, and forbidden to mortals the perfect approach to perfect LOVE. And God is thus discovered by Himself—His Own Spirit in nature—in His decreed time, when the letter should end, and the Spirit reign evermore.—C. B. H.

ON THE LITERAL CONTRADICTIONS IN SCRIPTURE.

(MS. incomplete, pp. 3 to 14.)

Written in DERBY GOAL, Year 7.

Now permit me first to explain my saying that the Bible is not historically true, i.e., I mean it is not so in all things. When it says Our Elohim is one God, this is true as we read it. But the Word that God gave to the Prophets are parables. That about Noah's flood is a parable; and of the plagues with which it is said God visited Egypt; and of the children of Israel crossing the Red Sea, and of Pharaoh and his host being drowned therein, is not historically true, it is a parable; all that is said in the Prophecy of Daniel of Nebuchadnezzar being turned into a beast until seven times passed over him, and his body being wet with the dew of heaven, and his nails becoming like Eagle's claws, and his hairs like birds' feathers, etc., this is a parable; about Shadrach, Meshach and Abednego being cast into the burning fiery furnace, and one seen walking with them in the fire, that was like the Son of God, and all that is said about it, is a parable or allegory; and also about Daniel being cast into the Lion's Den is a parable it is not historically true. And in the Book of Judges, what is there said of Samson, all those wonderful exploits that are there recorded of his slaying a thousand men with the jaw-bone of an ass, of his rending a lion, of VOL. III

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his taking the Gates of Gaza, pillars and all, away upon his shoulders, and of his throwing down the great house of the Philistines, and all that is said of him, is not historically true, it is a parable, it was given by inspiration of God. And about Jonah being swallowed up by a whale; the story also of Susanna and the Elders, of Bel and the Dragon, of Tobit and all that is said about him, and many other things in the Old Testament, as it is called, which are not needful to mention, are not historically true, but men were inspired by God to write these parables as if they were done. They are very circumstantially detailed, because they are true according to the way that God in his wisdom meant to fulfil them in the end of the world; they are prophecies which, in this parabolical way, foretell future events, and in them is couched the mysteries of the kingdom of heaven, and the explanation of these parables Messiah was to give when he came. Therefore it is said, 'When he, the Spirit of truth, is come, he shall guide you into all truth'; and therefore the Prophets among the Jews used to long for the days of the Messiah, that they might have the mysteries of the Divine Law and Word of God opened to them, and that they might enjoy the happiness of contemplating the wisdom and wonders of God, which they understood could not be until the days of the Messiah, for this was to be the work of the Messiah when he did come. But you do not find anything of the opening of these mysteries in what is called the Gospels, or the Acts, or Epistles of the Apostles, or in the Book of 'Revelations.' No; they are mysterious, they are parables -all of them, even as the Old Testament. Everything that I have mentioned above as recorded in the Old

Scriptures, is as circumstantially detailed as those in what is called the 'New,' but no man in his right senses can admit that such things ever took place literally.

There are many intelligent men, even among those that profess Christianity, that say it would be quite irrational to believe that the Book of Job was historically true. They are of opinion that it is merely a parable, and I know that it is nothing else. Yet the priests and ministers of religion have taught us all to believe that they are historically true, and it is a crime it seems to disbelieve them; and because we do not believe them to have taken place literally, we are now in this prison, and for nothing But from the confession that we here make, our opponents ought to see, however, that we do reverence the Bible, believing it to be the Word of God; and every reasonable man will say that it was unchristianlike of them on the day of our trial, to heap such titles upon us as they did at the Court of Derby. We were called murderers, robbers, plunderers, villains, infidels, and 'the wickedest men that ever appeared on earth!' because only, that we will no longer be gulled by priestcraft, and believe impossibilities and improbabilities.

Now permit me to come a little to the Gospels, the Books of the four Evangelists (as they are called), and to point out a few things there, and ask the rational mind if those things that I shall point out can be literally true. I know they are true in the wisdom of God, but that they are not to be understood according to the plain reading of the Word, as we would read of the Roman Empire or the history of England and of France. But here, perhaps, I shall give offence to some who, from reading the fore-

going part, may be a little prepossessed in my favour, and think that it is hard that men should be imprisoned because they cannot believe those things mentioned to be literally true; for many can bear to be told that many things recorded in the Old Testament are not literally true, but are in some measure disposed to see with us; but if we attempt to say that the records of the New Testament stand the same as those of the Old, I fear that some will have now quite done with us, and be almost disposed to say that our imprisonment serves us right. Yet I do hope that they will read on, and be disposed to give way to reason and hear us out. We know very well how hard it is for the human mind to see different from the way in which we were brought up from our infancy, and to get rid of what our parents and nurses have taught us in our childhood. Things that we have had told us in our infant or our juvenile days made deep impression in the mind, and are 'bred in the bone,' as we say, and these things still strengthened by the constant teaching of men of natural talent and of liberal education, and which all professing Christians believe, because they have been brought up in the belief of them from their infancy. But it ought to be considered that if a man is born of parents that are Jews, and the man instructed in that religion from his birth, and by custom and education initiated into all the things which they teach and do, it would be very hard to make that man believe the doctrines of the professing Christians. the 'religious' people of England and the other nations called Christian, have been brought up to believe that all those things recorded in the Bible, really and literally took place. we know very well how appalling it is to their minds, when

they hear it asserted that things recorded in the New Testament (as well as those in the Old) did not really take place as the outside reading of the Word says, but that they are the Wisdom of God in a mystery, though they are as circumstantially detailed as those things recorded in the Old Testament, and are the Word of God, or they are the word of prophecy that was given in mystery concerning God, showing the way and manner how God should be introduced into the human properties, how God should be manifested in the flesh in the end, to take away sin, which was the end for which Christ was to come.

But people have not taken the pains to investigate things recorded in the Scriptures for themselves, that they might know the certainty of them, and have sat down contented with what the priests tell them, who oblige them to believe things that are impossible to be, by telling them (when they speak of all the great and wonderful things that they say were done by their Saviour) that 'all things are possible with God,' and so they must believe that they took place literally, instead of their being what they really areprophecies put in the shape of history, the substance of which no one could know but the Messiah when he should come. And those prophecies were put in the shape in which they appear, in order to prevent any from coming at their meaning but the character in whom they should be fulfilled, and if God had not given these prophecies in the mysterious way that he did, many would have risen up and would have declared themselves to be the character. all that have attempted such a thing were soon detected, for they had not the credentials, and they were soon confounded. But the true character, the anointed of God,

anointed with the Spirit-Christ-he in whom Christ is revealed, and is the Ma-she-ah-Messiah-or Regent, one acting under God-the servant of God, this character Persecuted he is, despised and cannot be overcome. hated, and the Scriptures foretell that so it should be when he first makes his appearance. But in him is fulfilled that Scripture which says (Isa. xxviii. 16), 'Behold I lay in Zion for a foundation; a stone, a tried stone, a precious corner stone, a sure foundation. He that believeth shall not be confounded,' that is, he that puts on the Lord Jesus Christ, and thereby becomes the Ma-she-ah or Messiah, i.e., Anointed, he upon whom the Sun of Righteousness is arisen with healing in his wings, he cannot be confounded or turned away from his purpose, or overcome by all the arguments of men. Thousands and tens of thousands will stand out against him for a time, and revile and persecute, and deny his mission; but he will prevail in the end, and his knowledge and teaching shall be universally adopted!

Now to the few questions that I purposed to ask the rational man, and see if the rational mind can believe such things to have been done literally. The first thing to which I would call your attention is what is recorded in Luke iii. 21, 22, which say, 'Now when all the people were baptized, and it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in bodily shape like a Dove upon him, and a voice came from heaven saying, Thou art my beloved Son, in thee I am well pleased.' See also 23rd verse, and observe the contradiction. Here it says that Joseph, he that was supposed to be the father of Jesus, was the son

of Heli, but if you will turn to Matt. i. 16, it tells you that Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Now how is this contradiction to be reconciled? for it is a flat contradiction. One part says that Heli was the father of Joseph, and the other says plainly that Jacob begat Joseph, the husband of Mary. Was it that Jacob, think you, who called his sons together to tell them what should befall them in the last days, mentioned in Gen. xlix., he that was the son of Isaac? I do not know of any other Jacob, and could Jacob be Joseph's father and Heli too? Which of those accounts is the true one? Certainly one of them must be wrong, or must we believe that this Joseph had two Now I know that the Word is true in the fathers? wisdom of God, and according to the Spirit, but how will the Christian 'Divines,' that say that the Scriptures are historically true, get over this? Now we call upon them to reconcile this palpable and manifest contradiction, and inform us why one writer should tell us that Jacob begat Joseph, and another should affirm that Heli was his father; and if they cannot explain it, and reconcile the contradiction and tell us plainly who was Joseph's father, then our argument must stand good, viz., that the Scriptures are not historically true. For how could Jacob, that they suppose lived so many ages before Joseph the husband of Mary, how could he be the immediate father of this Joseph? For the Word plainly says that ' Jacob begat Joseph,' it does not say that he (Joseph) descended from Jacob by lineal descent, but that he begat him; and if it should be answered that it was Jacob, the son of Matthan, mentioned in Matt. i. 15, that begat Joseph (who indeed is the very Jacob, the son of Isaac, though he is mentioned here), yet this will not reconcile the saying that Heli was his father also. This may, in the minds of some, be a very trivial thing, but in the minds of the truly serious and reflecting it is of great consequence, for these contradictions in the letter of the Scriptures have caused many to deny them altogether, and they have on account of these things become 'Infidels,' and none of the clergy have been able to tell them how these contradictions came to be, nor to give any explanation of them, but have rather taught that whatever was written in the Bible men are bound to believe, without ever examining the matter for themselves; therefore it is of very great importance to have this contradiction reconciled, and that is more than any man can do, who believes the Scriptures to be historically true.

We shall now notice what happened at the baptism of Jesus; it is said that when he was baptized the heaven opened, and that the Holy Ghost was seen descending upon him in bodily shape like a dove. Now what are we to understand by the Heavens opening? Am I to understand, that there is a place above the sky where God and the holy angels dwell, and that this place opened, and that God and all the holy angels were seen by men on the earth? Now I know that if a balloon were to arise from the earth and continue to ascend for a thousand millions of years, that it would be as far distant from any 'place' at the end of that time, as when it left the earth; and I affirm that it is but a dream of the human brain to imagine that heaven is up there, there is but one infinite expanse without any limits or bounds. Therefore, who

can understand what is meant by the heavens opening, and who saw this sight? The writer does not say that he saw it, he only says that the heavens opened; and among the vast body of people that must have been present (if it is mere history), not one of all who were at that time being baptized in Jordan, comes forward to confirm the statement made by the Evangelist (as they call him); surely such a public display of the Almighty power could not escape the notice of so many Jews, nor are they so wicked a people as to smother up and conceal such a wonderful circumstance, neither would they have been able to do it. Had such a thing happened, there would have been many honest men to bear testimony to the truth of it. It is next said that the Holy Ghost was seen to descend upon him in bodily shape like a dove. We ask again who saw this? The 'Evangelist' does not say that he saw it, neither do we find any one of the whole assembly who say they did.

Now it is allowed by all professing Christians that the Holy Ghost is God, then John—even John the Baptist, who must have been present in Jordan, and baptized Jesus in the river (If, I say, it is history), bears this record, 'No man hath seen God at any time' (John i. 18). Is not this then, one statement contradicting another? And the very person who must have seen this done, above all others he must have been witness to it—yet he is the very man that says, no man hath seen God at any time! What, John, did not you see God the Holy Ghost descend upon Jesus in bodily shape like a dove? 'No; no man hath seen God at any time.' Now, John, whose statements am I to believe? Matthew says that God the Holy Ghost was

seen in bodily shape like a Dove, and you say that no man hath seen God at any time! What shall I do? Which of you must I believe? Why, let the clergy reconcile the contradiction. But the clergy have had near two thousand years to do it, and none of them have ever been able, and if this contradiction with the many others is not reconciled, there will still be those that will deny the Bible as being the Word of God; and if the clergy cannot reconcile the contradiction and make it out to the people how it is, it certainly must appear that the Scriptures are not historically true, or that the clergy are not in the Secret. One of these must be the decision in the mind of every honest and upright man, and who will not swallow all that their parson tells them, by saying, Ah! it must be all right because it is written in the Bible: and all things are possible with God! Truly, it is well said of such persons, 'Their throat is an open sepulchre' (Ps. v. 9), for they swallow down all the dead carcases of the teaching of men of corrupt minds, without ever coming to judgment themselves upon such important questions, questions that involve in them things of the utmost consequence to all who are seriously in search of the truth, that they might obtain that happiness and blessedness that the Scriptures hold forth to mankind.

Now we read in Acts xix. of twelve men who were baptized with John's baptism, and yet confess that they never heard that there was any Holy Ghost. How is this? Is it not strange that they became Disciples of John the Baptist, the famous baptizer in the River Jordan, and he that baptized Jesus there among the rest, and must (as we before said) have seen the Holy Ghost, had there

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been such an appearance? How is it, I twelve men had never heard that there of Ghost, and they dwelling, too, in the gre city of Ephesus, which was not so remote f they must by some means have heard of appearance of the Holy Ghost, and of the ing at the time, and of the voice that came. These things they must have heard of in such things transpired.

Another thing we must notice here v the Holy Ghost, that goes still further validity of our argument, viz., that the not historically true, or that there is a fla in them, and many contradictions, which v the case if they are understood in the spiritually, but if they are to be underst historical, or historical at all, there are tradictions. We read these words in Joh 30—read from the 37th verse, but I will I the 30th verse saith—'But this spake he which they that believe in him should: Holy Ghost was not yet given, for Jesu glorified,' i.e., evidently, Jesus had not ye the Divine Light in him, for the being gl the being invested with the Divine light power; that is what is meant by Glorifica I wish the reader particularly to notice is. says here in this place, that the Holy Ghe given, when we read just before that th was seen to descend upon him in bodil Dove, and again it is said that David spa

Ghost (see Mark xii. 36, and Acts i. 16). Again, John was filled with the Holy Ghost from his mother's womb (see Luke i. 15). Again, Elizabeth and Zechariah were filled with the Holy Ghost (see Luke i. 41, 67), and in Luke ii. 25 it says that the Holy Ghost was upon Simeon, and again (Luke iv. 1) it says that Jesus was full of the Holy Ghost when he returned from Jordan. Now, after that it is said that all these characters spake by the Holy Ghost, and were filled with the Holy Ghost, even as far back as David, how is it that we are told in John vii. 39 that Jesus was not yet glorified, and that the Holy Ghost was not yet given, after it was said that Jesus was filled with the Holy Ghost, and of course was thereby glorified, or Divinely enlightened? What! had not Jesus yet the Godhead in him? Was he not yet glorified, when we read in John xii. 28 these words, 'Father, glorify thy name; then came there a voice from heaven, saying, I have both glorified it and I will glorify it again.' O professing Christians! what have you done with your eyes, to say that the Scriptures are historically true, and yet those manifest contradictions appear in them? And here in this last-quoted passage, it is said that a voice was heard from heaven, and that the people heard it, and the same was heard when Jesus was baptized, saying, 'Thou art my beloved Son, in whom I am well pleased.' Certainly, you must believe this to be the Father's voice. it then, that we hear Jesus himself in John v. 37 contradicting the two former statements, and saying that they never at any time heard God's voice, or had seen his shape?

Now if these things are seriously considered, and one

weighed with the other, and let reason do her office in the mind of the reader, it will be found that the New Testament (as it is called), no more than the Old can be historically true; and whoever says it is, we must call upon them to reconcile these contradictions, and this we know they cannot do, and if they cannot do this, then they cannot make the Bible honourable in the view of discerning men, who will not be deceived by the cunning craftiness of priests, who lie in wait to deceive, because it is to their temporal interest to do so. But the age of right reason is come, and men begin to judge for themselves, and not allow priests any longer to judge for them, nor be led by the nose by anyone; and right reason will judge that there is a God by whom all things exist, and that that God will bring all things into perfect harmony and agreement; and right reason will judge that God is a rewarder of them that diligently seek Him, and will judge that God's gifts are as free for the peasant as for the prince, for the poor mechanic as for the Arch Bye-shop, and will not pay his money to a bye-shop for learning, when he can go the Great Storehouse, even the Fountain-head itself -the Spirit of Truth-and get as much as he needeth without money and without price. The bye-shops are almost out of date, and all their clerks will be soon out of office, because the days are coming—yea, are come that are mentioned in Nixon's Prophecy, viz., 'Five wicked priests' heads shall be sold for a penny,' i.e., they shall be exchanged for the truth. This is the Gospel penny that all the labourers receive at the end of the harvest day, and Nixon, or rather the Spirit of God by him, further says 'that a man may get a house in those days' (of which he foretold) 'for lifting the latch of the door.' Now the door is the Spiritual knowledge of the Scriptures, and that is Christ, this is the door, but there was a latch that kept it shut, and this latch was the Spirit of Darkness, that always taught that the Bible was historical; and One must be found to lift this latch from off the Word, and open the Door into the Divine and spiritual light and knowledge of the mysteries of the Word, which is the house of God, the building of God, a house not made by human art or contrivance, or by man's wisdom, 'but eternal in the heavens' (2 Cor. v. 1). The door is now open, and no man can shut it;—'Come in, thou blessed of the Lord, wherefore standest thou without?' (see Gen. xxiv. 31).

The next thing to which I beg leave to call the serious attention of the reader for his candid consideration, is what is recorded in Luke iv., read from I to I4—'And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness to be tempted of the Devil for forty days, and in those days he did eat nothing; and when they were ended, he afterwards hungered. And the Devil said unto him, If thou be the Son of God, command this stone that it be made bread.' And the rest of the passage goes on to say that the Devil took him up into a high mountain, and showed him all the kingdoms of the world in a moment of time, and then he took him to Jerusalem, and set him upon a pinnacle of the Temple, etc., etc.

Now we ask the professing Christians, in the first place, how it was that Jesus, being now full of the Holy Ghost, of course having in him the fulness of the Godhead bodily, how is it that he had to endure the Devil's tempta-

tions for forty days in the wilderness, and could not get rid of him until that time was expired? If he was very God, as the professing Christians say, how could he at all be tempted of the Devil, or how could that wicked one touch him? For we read in 1st Epistle of John v. 18, that whosoever is born of God keepeth himself, and that wicked one toucheth him not. Now how is it that we read in this place that the Devil did take Jesus up, bodily as he was, in his arms (for you do not think that Jesus would have walked after him, by the Devil's command) and took him up into a high mountain, and then the Devil gave him sight to see all the kingdoms of the world in a moment of time? Is it not astonishing that Jesus could not see these down in the wilderness and of his own free power, but the Devil must show them to him? (Of course he never saw them before.) And the Devil offered him them all, with all their glory, if he would worship him. Then the Devil (seeing he could not defeat him on the mountain) takes him up in his arms again, and flies with him through the air till he came to the City of Jerusalem, and there he gave him a high berth indeed, for the Devil sat Jesus on a pinnacle of the temple, and told him to cast himself down, for if he was the Son of God then he would be preserved, but Jesus would not obey him. it is clear from this account that the wicked one touched him, so that he could not be born of God according to that passage in the Epistle of John, for it says that 'he that is begotten of God keepeth himself, and that wicked one toucheth him not.' Now we do not read how Jesus No, I suppose he got down how he got down again. could. What did the Devil care? Here the Devil acted

in real character, for he is said to be such a character as to be always getting people into trouble, but never helping them out of it. Now I must remark here, that Jesus could not be quite forty days in the wilderness (i.e., if the Word is mere history), for some of the time was taken up on the mountain, and some while the Devil was carrying him to Jerusalem and setting him on a pinnacle of the temple, and in the conversations that they had at each place.

Now to believe that this was literally done, is to believe one of the greatest absurdities that ever was; the thing is true indeed as it was in reality fulfilled, but it is not a history at all, nor ever took place literally. It is a mystery. It was a prophecy given to some Prophet in this shape. which foretells in a mystical way how the Lord should come, when the time came that he should be revealed in human nature, of which we shall not attempt an explanation here, for our object is not (in this) to explain much, but simply to show to those who think that the Scriptures are historically true—that they are not so, which they may plainly see from what we have already pointed out of the contradictions that there are in the Bible, both the Old and New Testaments; if it is said to be an historical account of facts that did take place in former time, all the men on Earth, with all their united efforts, could not reconcile the contradictions that are here pointed out, beside the many more that might be shown. Now God does not call upon us to believe things that are unreasonable, and inconsistent with the order of nature as He has constituted all things; we are not to believe that a human body, however dignified and however

glorified, could exist for forty days and nights without food, unless you have a mind to open your throats as wide as the priests would have you, and swallow down such a monstrous error and absurdity in their way, viz., by saying, 'all things are possible with God,' and this is the only way they have to get rid of these things, as they can give no explanation of them in the sense in which God designed them to be understood, and no blame to them either, for they do not know them; but they should now acknowledge that they are ignorant of them, and cease to persecute those whom God has called to be His servants to handle His Word spiritually, and according to His Divine order. What man in his right senses, could believe that a being called the Devil did literally take the person of Jesus Christ (as the professed Christians say) up into a high mountain, and show him all the kingdoms of the world in a moment of time, and then to take him to Jerusalem and set him on a pinnacle of the temple? No one could believe it but insane persons, and such we have all been. God did not mean that they should be so understood, but he let us all believe so, that in the end he might send His Spirit to open the mystery, and show us that we had no wisdom to understand His Word, and thus convince the human race that in God only, is wisdom and knowledge, and then men will worship and adore the Rock that is higher than themselves.

The next thing to which I would call your attention, is the account that is given in Luke viii., beginning at the 22nd verse, of Jesus being in the ship with his Disciple s in the midst of a storm, and Jesus was asleep, and the Disciples finding themselves in jeopardy, came to him and

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awoke him, saying, 'Master, master, we perish!' and he arose and rebuked the winds and the sea, and there was a great calm. Now let one thing be observed here, viz, that there are no witnesses to prove this statement, or to inform us, in addition to the account given by the Prophet, that this circumstance literally occurred. Surely we should have had one or more of the Disciples, who were with him in the ship, testifying of it, had it been a thing done literally! but here are none to inform us of it but the Prophet Luke, which is a proof that this very account, that is put here in the shape of a history or narrative, was given by inspiration. A man was inspired to write it in this way, the Spirit of God spoke it within him, word by word, and the man wrote it as he was directed by the Spirit; and though the thing had never been done, yet God instructed him to write it as though it had, as the Scriptures say in one place 'that God calleth things that be not, as though they were' (Rom. iv. 17). Had such a wonderful miracle as this been performed, as the stilling of the wind and the sea with a word, we should have had more than the testimony of one man concerning it, or of two or three, the whole, not only of the Jews, but of the surrounding nations, would have known it, and it would have been recorded in their annals; but this happened just as much literally, as that the sun stood still when Joshua bade it, which orb, the great astronomers inform us, is a fixed body, and never moves at all, so here Astronomy contradicts the *letter* of Scripture.

Yet we know that both these things are true in the wisdom of God, for both these relations were given by the Spirit of God in the way of Visitation, and they were

recorded to stand as types and shadows of the end, and this account of the tempest, and the stilling of the tempest, and the calm that followed the Word, represents perfectly the way and manner of the coming of the Lord in the latter time, when God should make a new covenant with man, or in other words, when God should reveal to man His saving health, by imparting to man his Divine nature, according to the 2nd Epistle of Peter i. 4. The ship represents the new covenant in the faith of God's Elect; the Disciples represent the human nature, God's elect or chosen one, who should be under the teaching of the Divine Power or Spirit; Jesus being asleep in the hinder part of the ship, represents that the Disciple was ignorant that the Lord was with him, while the creature was passing through the great tribulation, signified by the storm and tempest; the Disciples awaking Jesus out of sleep to help them in the danger, saying, 'Master, master, we perish,' signifies the creature calling on God, in the acceptable time, to avenge him of his adversary that would have swallowed him up, which fulfils that Scripture of the poor Widow-God's elect-crying, 'Avenge me of my adversary,' and it is added, 'And shall not God avenge his own Elect, who cry day and night unto him.' Jesus rising up in the ship and rebuking the winds and the sea, signifies the restoration of faith and power in the mind, which overcomes the evil, and the calm that succeeded represents peace of mind—the curse removed; and the man is satisfied that his standing is in God, and then his wonder and admiration is great, and he says, 'Oh! what a wonderworking God is this, first to pass the sentence of Death upon me, and to execute that sentence, and cast me out

of His presence, and I perished from the way, and all His waves and His billows of His fierce wrath and vengeance passed over me, and in my own apprehension I was lost for ever, all hopes that I should be saved were taken away, 'and for many days neither sun nor stars appeared, and no small tempest lay on me' (Acts xxvii. 20), for every curse and threatening in the Scriptures followed me, thus was I cast out of His sight. Yet out of the belly of Hell I cried unto him, and he heard my voice when I cried out of the low dungeon, saying, 'Oh! remember the Word upon which thou hast caused me to hope' (Ps. cxix. 49). Master, Master, we perish; and in the time of danger He stood up for my help. What manner of man, or rather, what manner of God is this, to deliver from so great a death, and to save the very one whom He cursed, and to give me to see that it was the curse that was the cause of this calm, even of the blessing of everlasting, permanent. and eternal peace! This, then, is what the voyage and tempest, and all that it is said took place, was designed to represent, and it was only a representation given beforehand by the Spirit, but not to be believed that it happened literally, for no such thing ever occurred, but it was given by the Spirit of God.

There is every probability that this was written on to a considerable extent, during the Imprisonment, as the inexhaustible nature of the subject—combined with the *enforced* leisure afforded—would give him infinite scope to enlarge; and indeed mention is made in one of his letters of being employed on MS. to *upwards* of 100 pages, which seems to indicate a reference to this, though no further

trace of it has (as yet) been discovered. Though it is certain to come to light, and also many 'private' letters, as the knowledge of the Authorship, and desire after every word of Truth, spreads among mankind, and will be sought out everywhere for God's sake,—viz.; the Spiritual Truth of His Word that gives everlasting Life, by ever-expanding knowledge, that cannot die or end. For though this work—as he intimates—is devoted mainly to the demolition of the Old 'religious' System, by the very means—i.e., the letter of the Word, on which it was set up; yet the ulterior object is to build up anew on the ruins, as seen by the one explanation given.—C. B. H.

PORTION OF AN EPISTLE.

(Pages 5 to 23.)

Addressed by Zion to a gentleman not named (probably, from the nature of the theme and style of the subject, one of the material, and in a sense philanthropic Reformers of that day, in collusion with Robert Owen and others) with whom he is brought into contact by the decree of Providence. It is undated, but from collateral evidence was likely written in the of the Year, after the termination of his Imprisonment.

ZECH. xiv. 9—'In that day there shall be one Lord, and his name one.' Which Lord, sir, is nothing else but that Light that the Great First Cause, or the Eternal mind of the Universe, promised to send in this latter time.

Matt. i. 21—'He shall be called the Saviour, for he shall save his people from their sins,' i.e., he shall give the true knowledge of the Bible, which shall destroy the evil thought—the Devil—the oppressor—as it is written in Ps. lxxii. 4, 'He shall judge' (or govern) 'the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.' See also Eccles. iv. 1—'So I returned and considered all the oppressions that are done under the Sun, and behold the tears of such as were oppressed, and they had no comforter.' Again Isa. lviii. 6—'Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to

let the oppressed go free, and that ye break every yoke.' Again Ps. ix. 9—'The Lord also shall be an high place for the oppressed; a refuge in times of trouble.' Eccles. v. 8—'If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the purpose: for he that is higher than the highest regardeth; and he is higher than they' (viz., than they that oppress). Now, sir, I beg leave to ask, have not the people laboured under the oppressing thought of being sinners, and of being in danger of hell and damnation, as much since the religion called Christian was established as before? I think you must answer, Yes, and I say much more, for that was the beginning of the most prosperous reign of the oppressing Devil, and he has reigned triumphant ever since.

And now to have a real and radical reform, we must all, to a Man, rise up against him, and by knowledge put him (i.e., the oppressor) down; and by understanding and wisdom be our own saviours, or be instrumental in our own salvation and deliverance, from that tyranny and oppression brought upon us by means of the evil thought. I'll ask another question before I proceed. Did the Saviour of mankind come eighteen centuries ago? If he did, why then are the people slaves to the evil thought of being sinners, and if he came then to break in pieces the oppressor, how is it that you are not saved from your sins, or from the painful, distressing, maddening and oppressing thought of being sinners against God, and you are all, both priest and people, in your own apprehensions in danger of everlasting damnation? this would not be, had the Saviour come to save you as the priests tell you.

is a strange infatuation altogether, while the Devil reigns over you, and triumphs in your grief, which you have in your minds secretly through the hell-fire and damnation Gospel of your priests, who under that shroud plunder you of your property.

I will speak the truth, for the good of my brethren (all the human race), if I am obliged to spend my lifetime in a prison; my doctrine shall stand, and shall triumph, for it is the Gospel (the good saying) to deliver mankind from sin, or from the notion that they are sinners, and this shall be done from the Bible itself, the Bible shall be proved true, while man shall be proved to be no sinner, and he shall stand faultless and blameless before the throne of God, which throne is sound judgment, discretion, and understanding of the volume of Inspiration. Our fathers and mothers were sinners, sir, at least they were under the delusion, and we were begotten (as it were) in the belief, and we sucked it in with our mothers' milk; our nurses have beaten it into us, our schoolmasters have taught us the same, we have heard the same tale at church—that Adam ate an apple, and alas! ever since we have all been sinners. God help us! But our godfathers and godmothers did promise and vow three things in our name, first, that we should renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, and that we should keep God's holy will and commandments, and walk in the same all the days of our lives, but they never enabled us to do this; but now that we are come to age, i.e., knowledge, we must ourselves do it, i.e., if we would reform and be free, if we would cast off the yoke of priestcraft and become

'Men,' and not be led by the nose by old wives' fables in the hands of doting divines, who would as soon prosecute and imprison you for differing from them in opinion on the meaning of Scripture, as they would eat a plum, and with far greater pleasure. Yet we despise them not for having this disposition, they think they do right in so acting, they are hardened by means of the evil thought; but we will show them the error they are in, and no doubt, when they see it, they will as gladly fly from it, as we ourselves did. But as they themselves think they are sinners, they imagine that they do God service, and take some heinous sin from themselves, by punishing those whom they consider sinners, i.e., those that do not believe as they do, adopt their creed, or who go not to their churches, or who express any unwillingness to support priestcraft, and pay tithes, etc., etc.

We will now endeavour to come a little toward our main object, viz., to speak of those thing that are designed to remove from mankind the idea of being a sinner, and a guilty, hell-deserving and miserable offender, as thousands of men do ignorantly confess themselves to be, but it is a great mistake of theirs; and if the mistake can be removed without doing violence to Scripture, but on the contrary shall be in perfect unison with it, who will be sorry, or who will persecute the writer for his strange production? One would think, no one! however we will let that be still awhile, and proceed.

I compare the infinite world, or nature, sir, to One Great Man, and in this infinite Man there is an infinite Mind, which we call God. He is the Universal Spirit that pervades and diffuseth Itself over all nature, all things

receive their life from him. He is not, as some are apt to imagine, seated above the world, beyond the orbs of the Universe, but being himself in all, he sees all the beings that fill his immensity, he produces everything, he orders and disposes everything, he is the Reason, the Life, and the Motion of all beings, and is not subject to passions or change. This Infinite and Supreme Intelligence, which no words can express, has been pleased to put himself forth through men and women, in every age of the world, by Inspiration, communicating to them many things relating to the times in which each of those Prophets lived, but more particularly and especially He was pleased to speak of what he would perform on the earth, in these latter times, of which things the Spirit spake in a very mystical manner, and directed those who were under the inspiration, to do numerous things that should figure forth the way and manner in which He would send that Power, which he called His Son, which he reserved with himself, until the 'fulness of the time' should come, that He had decreed that change to take place, so much made mention of by the Spirit through the Prophets; and those communications which the Prophets received from the Spirit they recorded, and part of these, though a very small part of them, compose our Bible. Now God spake in mystery to the Prophets, all that he said was mystical, and not to be comprehended until the 'fulness of time,' nor should any be able to comprehend them but His Son, who is called the Breath or Word of God; this was the mind and will of the Great God upon this point. The meaning of all that He said was 'sealed up,' as the prophecy of Daniel says, until the time of the end (Dan. xii. 9), when Messiah should appear, which is the Word incorporated in a human being. But men thought they had some understanding of the mysterious language of Prophecy, and in all ages of the world they have presumed to give their opinions upon the Scriptures, and the meaning of them not being given, of course the opinions of men upon them differed, one believed it meant this, another that, and thus it is that the whole world is filled with different opinions upon the language of Inspiration, and innumerable sects of religion are formed, with their different modes of worship and their different ceremonies, each according to the notions of their different founders, so that there is one universal chaos of opinions, all jumbled together, which form one World of Darkness and Light mixed, and there is in none of the teachers any certainty, all they say is conjecture.

Well so it was to be, until the Son of God should appear, for he it is that is appointed to bring this mental chaos and confusion into order.

Now, sir, seeing that this is the particular work of the Messiah, how is it said that he came eighteen centuries ago? And since that period this chaos has increased, sects and opinions are, since then, far more numerous, and confusion more general than it was prior to that time, until now it has become universal. And the numerous missionaries from the different sects, sent out to foreign lands from this country for many years past, have contributed wonderfully to the universal spread of the confusion, and have, as it were, made the chaos complete, and hastened that period called the fulness of the time, or the completion of confusion or chaos, for the evil must have an universal spread before the change could begin, and

you are much indebted to all missionaries for this work, who went out to spread what they called 'the Gospel,' but it was not the Gospel, but was what I say, as above.

Had the secret been known to them, that they were used as instruments to spread confusion, they would not have gone, but they were infatuated to believe that it was the Gospel they were carrying about, but their running in such troops for these many years, was a sure sign of the approach of the end of Old time, or of mortality, and the beginning of the New World, or the Immortality that was to come. Now, sir, this state of confusion, this chaos, the existence of it up to the present time, cannot be denied, and all men being (with respect to the knowledge of the Bible) in this chaotic state, light and darkness as it were jumbled together, and the light not divided from the darkness, of course none of them could see anything concerning the prophetic writings clearly, for if one thought that he had a right view of any point of doctrine, and advanced his arguments upon it, which appear tolerably reasonable to an assembly, another would come, and advance his opinions upon the same Scripture, and though his opinion would differ much from the former, his arguments for the support of his opinion would, to the same assembly, appear quite as reasonable as those advanced by the other person; that this is the case cannot be denied, but thus it must be, as we have said, that the chaos might be complete, and that the 'iniquity of the Amorites' might come to its full, for all this confusion, or chaos of opinions upon the Bible, and in regard to God, is called 'iniquity.' Therefore you read these words in the prophecy of Ezekiel xxi. 25 and on—'And thou profane wicked prince of Israel' (viz., the evil thought of being sinners), 'whose day is come, when iniquity must end. Thus saith the Lord God; Remove the diadem, take off the crown; this shall not be the same; exalt him that is low' (viz., Divine Truth), 'abase him that is high' (i.e., Error). 'I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him;'—meaning the Spirit of Truth, the Comforter in man, one chosen for that Spirit to appear in at the first, viz., the writer of this, in whom the evil thought, or evil one, has reigned Prince and King, as he has in all others, but more especially in him, so that he boasts not, but his work is to write the truth.

Then, sir, as there is no equity or judgment in their goings, as there is no truth or certainty, and as every species of injustice, fraud and cruelty has been practised under the system of 'religion,' as it has hitherto gone on, and as it is the grand wheel that moves all the political machines of 'Christendom,' and the pillar that supports all craft that robs mankind, first of peace of mind by its erroneous notions, and then of what are their just rights as human beings, I mean the comforts and necessaries of life; I trust that when all these things are considered, you will see just cause for laying this Axe to the root of this evil tree, and for our saying that before you can have a real reform, or any reform at all, the cumberer of the ground, this Old Devil, must be cut down; God has graciously given the plan for the Reformation.

But we must act upon it; let the principles by this

pen expressed, be examined by all my fellow-men, and let them see the justice of them, and the end proposed; and let them unite in the principles, and one and all set their faces toward the obtaining of the object, and soon they will have what they so much wish, and what they ought to have, and which are the just 'Rights of Man,'-Truth for their God instead of falsehood, and peace and plenty, with liberty and freedom for their enjoyment; and we will yet show reason enough for our principles, and why every man should adopt them for his good always, and to effect reform, for the fulness of time is come at last, in which God promised this glorious change, but He requires obedience to His directions from the human race, and that they attend and adhere to the sound judgment that He here gives, by His Son (the Spirit of Truth), and then we cannot fail of having our 'Rights.' The writer does not come before you with mere opinions, but with authority from that Quarter, where Wisdom is, to effect what the Divine Goodness has purposed for us men unto whom He has given existence, viz., to be free, and no longer to be slaves. Now, sir, we have clearly shown you what is meant by the fulness of the time, that it is now, and not eighteen centuries ago, and for this time stand the words of the Spirit in the Epistle to the Galatians iv. 4, 5-'But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.'

Now, sir, I have said that God gave His Word to all the Prophets in mystery, and so He did, and this passage above quoted is a proof of the truth of my assertion; it is written in the past tense, it seems to say that the time was past in which God sent forth His Son, but it was written for the future, and for this very time, and those that set up 'religion,' calling it Christian, not being in the secret, began the religion eighteen hundred years (or thereabout) too soon. Then let every man possessing reason, view the effects that the religion has produced, let him see one part of mankind enriched, and set in priestly authority over the rest, whom they, the 'great,' have made their vassals and their slaves, bowing down under the weight of priestly domination; and ask, inquire diligently, and view your circumstances and situation-What redemption have you from the Law, and where is the 'adoption of Sons' that the above Scripture speaks of? Are you free? are you not in bondage under the elements of the world? does not the Law of Sin rule over you? are you not still sinners? are you not under that thought? That evil thought is your Prince, and you are servants to it, and servants to work for the support of those who have no authority from God to demand it, and from whom you derive no benefit, either of a spiritual or a temporal They have not explained the Scriptures, for the explanation ends the reign of priests, because the Spirit of Truth, the Comforter, comes to be our Priest, and our blameless Bishop. 'A bishop then' (says Paul) 'must be blameless' (I Tim. iii. 2). The Comforter of man, then, is the 'blameless Bishop,' whose mitre is holiness, whose garment is truth, and who is clad with zeal as with a cloak, to accomplish what the great God has purposed for man, viz., liberty and peace, and universal comfort; therefore he is come to show mankind the *delusion* they have been under.

Sir, mankind has been smitten with sore boils (by the Devil) from the crown of his head to his toes, for eighteen centuries in particular, but at last the boils have come to a head, to the fulness, and now they must break. thank God, for the cure could not be effected till the corruption was come to its height, and then drawn out, then a sound cure can be made. And now we will give you the true explanation of that Scripture quoted from Galatians, by which you will have a thorough view of the miserable imposition under which we have all been labouring, and which has been productive of such monstrous and intolerable evils to us; for wrong principles, sir, have produced bad effects, and bad practices, but make the tree good, and his fruit will be good. Yet mind. I say at the same time, all things that have been, have been permitted, on purpose that by means of the darkness and evil, which has oppressed us so sorely, we might be made capable of that enjoyment which the God of Peace and Truth has appointed for us now to be enjoyed; and the Scriptures declare in numerous places, that evil must have its universal spread and sovereign reign, ere the promised Reform and perfect and permanent good could come, and as we have before said, the completion of the chaos of mental confusion of opinions upon the meaning of Scripture, is the fulness of time,—'When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.'

Now, sir, we have already proved to a demonstration, that down to the very present time mankind have been, both as religious and political beings, in the state of servants, the religious world are all groaning under their idea of being sinners, and dreading everlasting torments in brimstone and fire after death, this misery of *mind* they suffer together with the outward miseries they have to endure with the rest of the world. Surely they will not any longer hug their galling chains, when the Scriptures are opened unto them, and brand the writer of this with the title of enthusiast, or call him a blasphemer! No, I trust they will see that the writer is in the possession of a sound mind, and that he thus (fearless of the powers that threaten him with destruction) declares the knowledge given him for the universal good.

Now God (the Scriptures say) is a Spirit, and, as we have said, the Infinite Eternal Mind of the Universe, who spoke by the Prophets in all time past; and surely that Power, that inspired man with a voice, by which he can communicate his sentiments and ideas to the ears of others, surely that Power can speak! Cannot He that made the eye, see? Cannot He that made the ear, hear? Cannot He, I say, that made man's voice, speak with a voice? He has and did to all his Prophets by His Spirit, and foretold, as we say, the coming of His Son at the fulness of time, to redeem mankind from the horrible idea of their being sinners, and to comfort them in assuring them, that they are mistaken.

Then, as God is a Spirit, I ask, What then is His Son but a spirit, Wisdom—begotten in the human mind by the creating power of the Great Eternal Mind? Which

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Wisdom the Great Eternal Mind and Power was pleased to reserve unto Himself, and conceal until time came to its full, and till iniquity was fully ripe for its destruction, which iniquity is the congregation of the wicked and the sinners, that the Great Eternal Goodness has declared through all the Prophets that in the end He would destroy, and set us poor slaves free from its power.

Was this done eighteen centuries ago? O men, look at yourselves, and your circumstances, both as religious and as political beings, and then give the answer.

Now it was those spirits or powers, called angels, by which all Prophets and Prophetesses were visited in former time; God spoke by the ministry of those powers, and they all spoke of the coming of the Son of Man, in the end, to redeem man; they (the angels) were not invested with the power,—that belonged unto Wisdom, that lay embosomed in the Great Eternal Mind—the Deity—which Wisdom is called the only begotten Son, or you may call it a daughter if you will, for it is called both in Scripture, because it is the Offspring of the Great Eternal, Self-existent First Cause of all things, and this Wisdom brings forth all good to man. She comes pregnant with comforts for the mind, and blessings for the human race, hitherto under curses.

Now says the Spirit in the Epistle to the Hebrews ii. 5 and 6—'For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?' for (said that power that spoke those last words, who asked that question, 'What is man?' etc.)

man is inferior to angels, and yet thou visitest him, and settest him over the works of thy hand (i.e., in the end). Yes, 'when he bringeth his first begotten into the world' (i.e., into man), 'he saith, Let all the angels of God worship him' (Heb. i. 6 and 7), let them all yield to his judgment, for he is appointed to explain all prophecy given in time past; 'he maketh the angels spirits, and his ministers a flame of fire,' for the former prophecies being explained by Wisdom (the sent of God) in this day, the Word will be made as a flame of fire to burn up corruption, and light up the fire of Love and Wisdom in the hearts of men, both to God and to each other.

'God sent forth his Son in the fulness of the time, made of a woman.' Ah! here is the critical point, here is the point on which priestcraft will strive to hang, and keep its grasp still of the mind, unless you will admit into your minds spiritual understanding, and see the Word how it was written in wisdom, and for what period of time it stood. Understand it thus,-God sent forth his offspring, Wisdom, and formed it in nature, in an individual human being standing in nature, mere nature, like all the rest of the human race, which individual is called the world, because an individual man is an epitome of the great world, he is the microcosm, or little world, his intellect represents God, and his visible appearance represents the great visible world—all nature,—for as the great Eternal Mind (God) moves and governs all the great nature, so does the mind of man govern his individual nature, and God is invisible, and so is man's mind invisible, but you see his mind in his speaking, and by it you know there is a mind in his nature; and so

God speaks, and by his speaking and acting, in sending forth his Wisdom, we know that He is, and that he is 'the rewarder of them that diligently seek him'; and whereas He is now pleased to do as he said in old time that he would do, the certainty of His existence is ascertained and proved. God then raises up His Son in Nature, makes him out of the essence of the human mind, for in Nature God has dwelt, but was not manifest in his Wisdom, and Power to redeem. I mean, that God has dwelt hiddenly in the human mind; and from that point or particle of the universal, in which God is pleased to manifest or send forth his offspring, shall the mind, will and truth of the Eternal Power be communicated to all the rest of the particles, that we might become all one solid body. in the Light and Truth; there the Standard is lifted up. the Lord is there, there God has sent forth his Son. made of nature - the woman-that brings forth the promised offspring, the fruit of Life. And this individual nature is called in the Scriptures, Adam, i.e., the Womb-Man, or the (spiritual) She-Man, and is the first 'man' i.e., the first Spiritual man, in whom is manifest the spiritual Life, first as a beginning, Male as he stands in mere nature, but male and female as the Son (or Daughter). Wisdom was hidden in nature, but is made manifest, and comes forth, or is produced by means of spiritual and painful exercises of the mind. Now as the great Eternal Mind, God, lay hid in nature, viz., in man, there must come a time, as the Scripture says, for him to manifest himself in the spirituality of His Nature, producing the Wisdom that He promised so long ago through the Prophets, which manifestation is a spiritual understanding

to understand His eternal Mind, Will and Word. when the time comes for this manifestation, there arises in the individual being, on whom the lot falls to have this manifestation, a will to a spiritual, substantial life, and this arising of the will is the moving of God in the mind, and the will is God beginning to move to His own manifestation, to create man a spiritual being, an 'Image' of God's Eternity; the will to the manifestation of the spiritual life in nature, is the Father. Then when the will thus moves, there is by its moving a conception of spiritual life, and this conception is manifest by a hunger and thirst (as a very vehement flame) after Righteousness, and to this hunger and thirst the promise is made, viz., that it shall be filled; then the virgin, or the mind of the creature, is impregnated with this New Life, and it grows more and more, till it comes to a birth, and the mind brings forth the first degree, which is Jesus, the first-born; then there is a kingdom of joy, a 'Paradise,' for this was truly Adam's paradise in the mind, for that the Life so much desired is born. Which joy is expressed to us in a figure in the New Testament (so called), in the following words; see Luke ii. 8 to 14-' And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory' (or light) 'of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David' (i.e., Zion) 'a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men.'

Now it has been supposed that this took place eighteen centuries ago, according to the literal reading of the Word, but not so, it was a prophecy foretelling of the coming of the Saviour in the way and manner in which we state it, and at this time, for had it been so long ago, all people would long since have experienced the blessedness mentioned, it would have been 'good tidings of great joy to all people.' But men shall decide, and say if it has been so? no, but on the contrary, as we have before shown, disquietude, sin and misery all people have laboured under. The words, as we say, are a prophecy pointing to the fulness of time, and of God sending forth his Son, who should be conceived in the human mind, by the moving of the Eternal Power in willing its Own manifestation, or the manifestation of Itself in the human properties. The human soul is Joseph, the love principle in the soul is the Virgin Mary, who conceives the Divine and Spiritual Life, this love principle or spirit is called a virgin, because it would not be defiled with the world's love, but naturally loved righteousness and hated iniquity, therefore it conceived the Divine Life, which was the 'babe Jesus,' and brought him forth; but take notice, it says she wrapped him in swaddling clothes and laid him in a man-ger, understand this spiritually. By wrapping the babe in swaddling clothes, is meant that the human mind was as yet ignorant of whom or what it brought forth, although the Eternal

Spirit and the presence of the Divine Glory in the mind caused such a kingdom of rejoicing and exceeding great joy, that the soul was in an ecstasy which no language can describe; but as yet, as to judgment and understanding, it was comparatively night with the mind, there was Innocence born, but there was not the Knowledge that was to be, nor could the knowledge come till after the death of Jesus, and till his resurrection and ascension.

This first production of the Divine Eternal Power was doomed to die, for the evil thought that has pressed upon the vitals of all mankind, was not yet cast out of the soul, but as a serpent lurked in secret, was hid in the lovely Paradise, though suppressed or chained down, as the Spirit is pleased to express it in the Book of Revelations of John xx. 1, 2—chained down till the 'thousand years' were fulfilled. Take notice, this birth was the first Sabbath, and the Day was as a thousand years (i.e., until Jesus was born, and the Paradise of joy was established and enjoyed), then the evil thought was let loose again, it arose in the mind, and tempted Adam to look back into human wisdom, he partook of that 'forbidden fruit,' and he was overpowered by spirits of fear, he doubted, his joy fled, and he was left naked and bare; and thus was Jesus crucified, the Divine Life and joy was put to death by the evil thought, accompanied by multitudes of spirits of fear, which are called the 'Jews,' because they rose up out of the deep arcanum of the human mind, where the deep abyss of the darkness lay, in the Jew, viz., the person (Zion) in whom this wonderful work is performed.

Then when this Life had departed, the mind entered into a 'hell' of mental sufferings, for the evil thought of being sinners that has tormented the human race, was now poured into the mind, for it was now in total darkness and anguish, which burnt like a devouring flame of the fierce anger of God, that the soul was left to imagine into, which now in this fall became a reality, a hell, the Grave, 'Tophet'; and then was fulfilled what is written in the Prophet Isaiah xxx. 33—'For Tophet is ordained of old' (i.e., the old imagination ordained it); 'yea, for the king it is prepared' (i.e., for Adam the first spiritual man); 'he hath made it large and deep: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.' That is to say, this fall into these mental sufferings, was to burn up in the soul all that was false, signified by the much wood, because the time was come for it to be consumed, and for the wicked and the sinners and oppressors to be turned into hell; for the mind had forgotten God, i.e., it admitted into itself a thought contrary to the Light, and that brought the soul under the power of all evil, dashed it down from all spiritual light and life, into the dark 'hell' of the false impression or imagination, which pressed upon the mind all the curses and threatenings in the Bible, all which mental anguish and suffering was formed and engendered by the evil thought—the Devil.

Now we have shown you the Father and the Son, and how the Son was crucified, how he died and was buried, and descended into hell, and how the soul was damned, for it lost its Eternal Life, and knew not that it should again be quickened into Life; and 'the smoke of its torments ascended

up for ever and ever,' that means till all the 'wood' of human ignorance, and the falsehood which was bred up in the mind by tradition like all others, was consumed. you know 'where no wood is, the fire goeth out' (Prov. xxvi. 20). Thus Jesus lay dead until the third day, till the Eternal Light began again to dawn in the understanding; the Spirit, the Life returned now in greater power, anointing the soul's essence with fresh Spiritual understanding, and giving it strength to understand all that it had passed through, then this was Christ, or the second or new birth, which burst the bars of the Grave and Hell, and turned it into Heaven. This is the resurrection out of Hell and the Grave, the man Jesus was now born again (see John iii. 3) in strength and power, and this is the appearing again of Jesus, and then it was Christ Jesus-the Spiritual new-created being, born, died, and risen again, or born again. So here is Christ Jesus from whom goes forth the Wisdom, for the appearing again after dying, is the Holy Ghost, so we have shown you the Father, the Son and the Holy Ghost, all which is but One New Man, the properties of God become human, which brings in Peace; this is the new creature, or new creation, as it is written (2 Cor. v. 17), 'If any man be in Christ, a new creature; old things are passed away; behold, all things are become new.'

Now, sir, if you have been enabled to go on with me so far, and, in reading, to understand and perceive this spiritual 'revelation of Jesus Christ'; if you are able to cast off the old garment, and lay down the old prejudice (for 'spiritual things must be spiritually discerned'), you will now see by what is written, how, in the fulness of time, God sends forth his Son, made of a woman—made

out of nature, wherein was the spiritual womb to conceive spiritual life, the Son or offspring of the Eternal and Invisible God;—made under the law, i.e., made under the oath and promise of God; see Gen. iii. 15—' And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel'; that is, the Seed that is sown in nature shall (in nature) rise up unto power and glory, in light and knowledge, at the time decreed, and shall tread upon the old Adder, viz., Unbelief, the evil thought, ignorance, the Devil, and shall finally crush and bruise the Head power of all evil that reigned over man; this shall that Seed do that nature's ground shall bear, although, at first, the Seed's life (i.e., the 'heel') shall be stung by the old serpent's poisonous dart (as we have been explaining), for this Seed is the Spiritual Life, which, when grown, then dying and rising again, is Christ. Now the human nature in which this Seed appears, was under the law of Sin, by means of ignorance, like all the rest of the human race; he thought himself a sinner, even from his infancy, and this thought bound him as a Law, and kept him in a servile slavish state of bondage; he was a slave to incessant fears, and those taskmasters drove him to work, labour and slave (in religious doings) for many years, and yet there was no satisfying the driver; do all I could, I was still a sinner, and my life, with the fears of damnation, everlasting burnings and torments, was a complete misery; and this, with the hard struggle to get support for myself and family, made my life by no means an enviable one, but still I kept on in my religious course, 'making bricks without straw' in this

horrible 'Egypt,' under this terrible 'Pharaoh' (i.e., the evil thought), and the taskmasters, viz., all the train of evils of which this great devil is the father and king. I went on in sorrow, but still hoping that redemption I should one day find, according to the Scripture declarations, until I was Visited, or till that Power arose in me, to fulfil the words of the Prophet Hosea xi. I - When Israel was a child, then I loved him, and called my son out of Egypt.' The true Moses, or the Muses, which is the Spirit of the living God, the great Lawgiver, came unto me, and performing many signs and wonders in the sight of Pharaoh and all his land, brought me out, and then followed the experience, the description of which I have briefly given, and I was placed in a state of inexpressible, spiritual and mental happiness, and thus was I redeemed from under the Law; but this redemption was but a partial one, and could not last, and from it I fell, as I have shown you, into the 'hell' which I always feared-except for the time that I was in Paradise, which was but a short time, yet it was the Sabbath, and the type, or sign, of the Eternal But, oh 'the depth, both of the knowledge, wisdom and love of God, how unsearchable are his judgments, and his ways past finding out' (Rom. xi. 33)!—I found hell to be the gate of Heaven. after going through horrors, frights and amazements, which no pen can describe, I found at the end of it, all heavenly delights and glories, far more stable than those I enjoyed in Paradise, and far more glories opened to my view and possess my soul. And this is the permanent and everlasting salvation or redemption which I now

enjoy, and ever shall abide in, and I am the first happy being upon earth (i.e., I am the first really happy, by being made a partaker of the Divine nature, without which all other happiness is as the morning dew, which passeth away); so being redeemed from under the Law (of sin, i.e., ignorance), and being adopted the Son of God, this first Son, i.e., the first redeemed being, shall beget thousands more, who shall be the true Church.

Well, sir, what I want to show you I shall now come unto, but it was necessary to bring forward what I have, in order to come regularly to the point that I am to prove, viz., that mankind (so called) are not sinners at all, they are as much mistaken in this notion, which they have gathered from the mysterious language of Scripture, as they are to imagine that there will be a resurrection of the dead bodies of men and women from their graves, and that there will be, at some time which they call the 'last day,' an universal conflagration, and this material globe (yes, and the sky, too), and all that is in it will be burnt up, aye, to a cinder, and then the horrible flaming lake will be opened, and all the wicked sinners will be cast into it and burnt, and will remain burning to all eternity.

Now to go into one of the religious conventicles, or into one of the high steepled buildings, and hear a poor ignorant man in a gown lay down this mess of pottage, or of dung I would say, with such gravity and solemnity, and to see the poor priest-ridden folks, with mouth, ears and eyes wide open, drinking all in, and lifting up their eyes, praying for mercy on them; while they look at the 'saint' before them, who has just served up such a

dish of fire and brimstone, as if he could save them. To see this deception practised, sir, and the poor people boiled in this mess of abominable broth (see Isa. lxv. 4), till they are so soft, that to speak anything against what the priest says, or to speak against the craft, would, in their view, be offending God Almighty; what would I not do to deliver my poor fellow-men from such besotted ignorance, from such torment of mind, and from the fangs of the wolf? Poor people! they are told from infancy that every little fault they commit as children is sin, and their nurses tell them that they will go to the naughty man, down in the burning lake below in the bottomless pit, where all the wicked people go; the mind of the ignorant child is impressed with these notions, for the little heart can be impressed with anything, and it is terrified with hobgoblins, witches and ghosts, which it sees also in its sleep, in consequence of the false impression; and the frightful old dragon with cloven feet, long tail, wings and horns, that the nurse told him of, in the flaming pit, is often represented before the imagination in its sleeping hours, and these deeply-impressed ideas grow up with the people, and remain with them till old age, and till they go to their mother earth. And thus all their lifetime is spent in fears of falling into the lake of brimstone and fire, where hope never comes (so says the canting, misguided parson); thus priestcraft has them all. Oh, they feed sweetly upon the poor affrighted people! The clergyman (I won't say of what sect) must be kept in good temper, lest he should be angry with me and put me from the 'Lord's Table,' or excommunicate me, and then how shall I get to heaven, seeing that I have been such a sinner against God, and have broken his commandments? Poor man! I admire your simplicity, but I pity you indeed, while you are such a slave to delusion. Hear me, my brother, hearken to reason and to Scripture, and strive now to be a man, and I will help you to struggle from the infernal grasp of error, and from the ravenous teeth of wolves! for as you are now so once was I, but by the help of my God I have run through the troop of robbers, and by the strength of my God I have leaped over the wall, that priestcraft built up between my God and me (Ps. xviii. 29), and I would fain be instrumental in your deliverance from such horrid bondage. I have, by the power of God, broken down the middle wall of partition, and now I dwell in One House with the God of Love, and so shall you if you will hear me. pleased Infinite Wisdom to let us all be under the delusion, to imagine ourselves sinners, etc., until a certain time, or else, if we were never in bondage, we should never be capable of enjoying the sweets of Redemption.

You never sinned against God at all, nor did anyone else, nor was God ever angry with either you or me; if He was once angry with you or me, He remains so still, for He changes not; but God is Love, ever was, and ever will be unto us.

The grand principles of the Reform and change of Nature, devised by the Eternal Mind to take place in this 'latter day' on the earth, are set forth with surpassing power and cogent illustration in this production of the Messiah. What can surpass the elevation of idea to the height of the mystic subject, by means of the sublime comparison drawn to our view from Universal Nature, animated by Universal Mind? For here is opened all the wondrous visible design of object, form, and colour of animal and vegetable species, the amazing contrasts of day and night, summer and winter, and the inevitable processes of ever-moving time, which mankind in all ages have contemplated in their sphere, and to their mortal limit, little knowing or suspecting that the Immortality concealed in every emblem, symbol and figure of outward life, should become by the very Love of Deity, the new soul or Man-Sion for the future race springing from Zion.—C. B. H. November 12th, year 68.

TREATISE.

From an original MS. of Zion's, undated, but certainly not antecedent to the 9th year period of knowledge attained, and also assignable to that date, by the style, composition and handwriting, together with the subject being in affinity to collateral works. (Copy. March 21, year 61—C. B. H.)

> 'In vain the sons of earth and hell Tell me ten thousand frightful things. My God in safety makes me dwell Beneath the shadow of his wings.'-J. S.

HEB. x. 12—'But this man, after he had offered one sacrifice for sins for ever, sat down at the right hand of God.' Now this is our text; but I beg leave to pen a passage of Scripture or two more, before we proceed with the explanation of it.

Matt. xvi. 6—'Beware of the leaven of the Pharisees.'

Mark xii. 38—'Beware of the scribes.'

Luke xii. 15—'Beware of covetousness.'

Phil. iii. 2—'Beware of dogs.'

Coloss. ii. 8 — 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.' 94th page of 'Warning to the whole World.' (J. S.)—'Now bring forth my Bible, and show me where I promised to reveal my secrets to a learned man. I never promised it, neither will I do it; everything shall come to my Bible, and from my Bible I demand every man to answer for themselves, and they shall find that God is true, and every man a liar who denies the truth of my Bible, and wrests the Scriptures to his own condemnation.'

'So now my Bible I demand, It is by it you all must stand.'

See 'Strange Effects of Faith,' p. 134—'Not brightness of speech, nor eloquent language is wanting '(required) to set forth the truth, but depth of wisdom to understand it.' Again 2 Tim. ii. 14—'Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, to the subverting of the hearers.' N.B., that to strive about words, such as the reputed wise of this world would lay before us to strive about, would be no profit to the believers in Christ, but would subvert their understandings, and overturn their judgment that by the Spirit of Christ they have received, and for a time disturb their peace1; for the philosophy and vain deceit which the 'wise' of the world speak in the wisdom of words, is opposed to the true and living way, and their words eat as doth gangrene. 'Beware of philosophy and vain deceit,' for it is the simple are the wise, saith the Lord.

See 'Explanation of the Bible,' p. 14, (J. S.)—'The foundation was laid in the Fall, and if men take away

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¹ Therefore do we—followers of the Lord in *spirit*—abstain from the vain controversies and contentions of the world in their self-constituted 'theology,' of striving to embrace subjects high above the reach of *learning*, and revealed only to the *simple*.—C. B. H.

that foundation, it is taking the foundation of a house. And dig away all the foundation that it stands upon, where would your House be?'

'Just so' (Joanna saith) 'is the Bible; if you take away the foundation the Lord laid in the beginning, and the promises he made in the Fall, you destroy your Bible like the House.'

See Ps. xi.—'In the Lord put I my trust: how say ye to my soul, Flee as a bird to your Mountain?' (O Wise of the world! O ye Philosophers! you want me to flee to your wisdom—to your Mountain (of pride). 'Forlo, the wicked bend their bow, they make ready their arrow upon the string, that they may in darkness' (or privily) 'shoot at the upright in heart. If the foundations be destroyed, what can the righteous do? The Lord is in his holy temple!'

Now in the words of our text (Heb. x. 12) we read of a 'man' that offered one sacrifice for sins, and that when he had done this once for ever, he sat down at the right hand of God; and the next verse informs us that he sits there, 'from henceforth expecting till his enemies be made his Is not this he of whom Ps. cx. speaks? not God, the Lord, speak to him, saying, 'Sit thou on my right hand, till I make thine enemies thy footstool'? 'this man' is called 'my Lord'—'The Lord said unto my Lord.' Now what kind of man is this? for you see he is called a man. I answer he is a man like every other visible animal being, and with the same nature; this is the exterior being; he has also an invisible body, i.e., 'the Body of sin'—the principle of evil, with all the fruit grown fully ripe, that grew upon or sprung forth from

that evil root; this is called the Body of sin, or sin come to its fulness—this is the 'body of his flesh.' He has also another invisible body, viz., the 'Body of holiness'—the Divine Life, the Offspring of God the Great Eternal; and it is this Nature that is the real and true Man, and that gives him the Character - 'Man.' Nothing is in reality Man, but the interior life or being, yet the whole beingthe three in one—is called Man; but it is the interior creature—the Divine Nature—that saith unto God—his Source,—'In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come!' (in the volume of the Book it is written of me) 'to do thy will, O God,' i.e., I will offer up to thy destroying power, the Body of Sin that it might be consumed. This is thy will for me (Thy Son) to do; thy justice demands my flesh to be offered up and given to thy sword, that thy sword 'quick and powerful' may cut asunder the 'cords of the wicked' that tie the evil nature unto me; and that that 'middle wall' which stands in the way, preventing the union of real simple human nature and me, its rightful Lord, might be broken down, and that thereby an at-onement might be made between us, and a perfect union be effected and established, which shall never be dissolved. let my sufferings in union with my human nature (for I am 'found in fashion as a man') be what they may, whatever agony I must suffer, and however bitter the cup that I must drink,—Thy will be done, O my God! and not mine, for I delight to do thy will, yea thy law is within my heart. 'I came down from heaven not to do my own will, but the will of him that sent me.' A body hast thou prepared me, i.e., the Body of sin—the body or substance

of all the *shadows*, the substance of the types—the Beasts that were offered up *ceremonially* under the law. This body—the *substance* of all these—hast thou prepared me; for these types offered up, of Beasts under the ceremonial law, could not take away sin, therefore in these Thou hast had no pleasure; nor could the blood of 'Bulls and Goats' (spiritually considered), viz., the wisdom and preaching of evil men upon the Scriptures, since the Christian Era (so called) commenced, take away sin, it was impossible.¹

Then, 'Lo, I come, now once, in the end of the world, to put away sin by the sacrifice of myself! Lo, I come to do thy will, O my God!' I offer up myself willingly, freely, and without reserve (without 'spot,' or fault) through the eternal Spirit, which leads me, Thy creature, to be thus willing to endure thy 'cross,' as it is written in Ps. cx., 'Thy people willing in the day of thy power, in the beauties of holiness from the womb of the morning. Thou hast the dew of thy youth.' Yes, these were the beauties of holiness, to be resigned and willing to endure the curse, to be 'obedient unto death,' that by and through death, the Devil, the 'Body of sin,' might be destroyed, that from henceforth we should not serve sin.

Now here, in what we have already said, you have portrayed to your view the mind, heart and disposition of Jesus, the interior, invisible 'Man,' God's immediate

¹ Witness the eighteen centuries of the false 'Christian' profession, which of its members could ever get free from sin; though in reality their only 'sin' was darkness and ignorance of the meaning of God's Word, and His gracious design of Redemption hidden therein. This of course has been evil to them through the long night of error (which they have been so infatuated as to call the 'Gospel Day'); and being under the dominion of the 'carnal mind,' none could give any Spiritual light to clear the sight and remove delusion.—C. B. H. March 28, year 61.

creature or creation, as he appeared in the world, I mean in the visible humanity, the visible individual being; and in this you have the Scripture relating to it, justly explained and rightly divided, I mean that standing in Heb. x.

Now we do not mean to say that Jesus—the invisible man in the visible—was sensible of the sufferings that he was now about to endure, for he was not; but we have shown you how willing he was to endure whatsoever might be laid upon him, that Satan might be destroyed, that sin might be made an end of, and God's purpose of love towards man be brought about. In the shadows, it is said, God had no pleasure, but his pleasure should be in destroying the substance of the shadows, viz., the 'Body of sin' that oppressed his Son in his humanity; and that the destruction of the 'Beast,' and the demolishing of that 'middle wall,' might open the Kingdom of Heaven to all believers; for when the middle wall should be broken down, and the Devil, the evil one, evil nature, taken out of the way, then there would be nothing to hinder the 'True Light' from shining in the human understanding, both of the individual humanity, and in all others that hereunto should humbly turn their attention and hearts with desire after life and peace.1

Had Jesus—the Man of God—the invisible interior Man, God's creature, been sensible of what his sufferings should be in having sin destroyed, it would not be said in

¹ Thus in collusion with the *immediate* beloved Bride, the *individual* 'Zion,' is the *whole* humanity of the Lord *formed*, each individual intelligence lighted-up with the Divine Wisdom, becoming a component part or particle of the *universal* Zion; and the traditional literal fabric of 'religion' will be superseded.—C. B. H.

Scripture that he 'was crucified through weakness'; nor would it be said in the Psalms of him, as follows:—'So foolish and ignorant was I, that I was as a beast before thee.' For as he took upon him human nature, he was made conformable unto it in all points, therefore he was found in fashion as a man, and was as the man was, foolish and ignorant, not knowing God's ways, nor what God was going to do with him, and was ignorant of the depth of sorrows and woes into which he must be cast, ere sinful nature could be broken to pieces; but the presence of the Divine interior man in the human nature, was evident from the love there was unto God supremely, and from the willingness to suffer the will of God that was manifest; but the 'ignorance' of it all was apparent when the sorrows of death came upon him, and the pains of hell gat hold on him, and the agonising despair that seized him in the garden (i.e., in the dread-ful Visitation), and he cried, 'Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done!' Here it is clear how weak he was, and how ignorant; had he known who he was, and whereof he was made, and had he been informed of what the end of all these things should produce, no despair, 'pains of hell' or 'sorrows of death' could have come upon him; the knowledge of his Sonship would have prevented his sufferings, but he suffered the Crucifixion through weakness, as it is written in the 2nd Epistle to Cor. xiii. 4. That is to say, he was short of understanding, for being 'found in fashion as a man,' and being encompassed with the infirmities of the human nature, he humbled himself, and was so weak as to believe, that when the voice of the Lord God came forth in the thunder of

His power administering furious rebukes, to rebuke the heathen, i.e., the evil nature, that it might depart, he (Jesus) took it unto himself, and so was 'crowned with thorns,' that is, with his own sins (or ignorance) and the sins of the people, according to Heb. vii. 27. For he being found in fashion as a man—being in human nature—thought that God was angry with him, and that the fierceness of the wrath was come forth to sink him forever in the abyss of eternal death.

Now this 'Crown of thorns' the soldiers platted for him, that is, the human mind brought the guilt of all upon him by its wrong judgment, for it being blinded by the Power of darkness, it judged that the whole man was the sinner, and by this means the whole man bowed down in death; and thus between these 'two thieves' Jesus was crucified. But it was not Jesus that ever sinned, for 'in him was no sin, nor was guile found in his mouth'; neither was it the mere human nature that was of itself evil, but sin (darkness) that dwelt in it was the sinner that God would destroy, and against this it was that the 'Anger' was manifested forth from God; and it was this that God by His power was now rebuking, sending forth His tempest and storm and cutting whirlwind for that purpose.

So you perceive that the three, making up the whole Man, the One Man Jesus, though innocent, was nailed to the Cross as well as the two thieves. That is, he was

¹ And all who endeavour to penetrate the Infinite Mind and Will, by mere reason and deduction from either Scripture or external Nature, will form 'wrong judgment,' and make a 'Crown of thorns' for themselves in this life, of perplexities, uncertainties, and fruitless researches. For the 'world lieth in darkness,' and cannot pass beyond its sphere, till Nature is enlightened by the Spirit of Judgment from the 'Incomprehensible.'—C. B. H. April 5, 61.

nailed (or condemned) to the sufferings, the power of darkness in the human mind blinded the understanding, so that its judgment was wholly corrupt; and Satan (the 'Adversary') in the human heart held God to His Word that Man ought to die, and in this 'humiliation' of Jesus, his judgment was taken away, and he fell down under the slain—'he fell with those that fell.'

Now then you behold the Cross of God that taketh away the sin of the world. God Almighty seemed to forsake His Son for 'a little moment,'1 this was the Cross! and he cried, saying, 'My God, my God, why hast thou forsaken me?' So there was three hours' darkness over all the Man; the human mind was shut up in darkness-'outer darkness'-because it had obeyed sin; the Satanic Nature was driven to the Abyss of darkness, and broken to pieces, never to rise more; and the pure created life-Jesus-was forsaken, and was held in darkness in the 'Grave,' viz., in Hell, as it is written, 'For a small moment I have forsaken thee; in a little wrath I hid my face from thee for a moment; but with great mercies will I gather thee; with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer' (Isa. liv. 7, 8).

Thus 'Christ died, that through death—this eternal, spiritual and mental death—he might destroy him that had the *power* of death, that was the Devil; and deliver them,' (viz., the human mind of the individual—repre-

¹ Which seemed (and was to feeling) an eternity! So lost was he in humanity that he became quite unconscious of his Eternal Source, and lost all hope of ever being raised to life, judging himself but a beast-man upon the earth. 'So foolish and ignorant was I that I was as a beast before thee' (Ps. lxxiii. 22). Thus the Son of God goes down into death, to redeem man (his own) from it.—C. B. H.

sentative—humanity first, as well as all others), who, through fear of death, were all their lifetime subject to bondage.'

Now you behold Jesus in the Grave—in Hell,—and with him is the thief that clave unto him, and who in the death called upon him; i.e., the human heart and mind desired to live in the Divine Life, this is expressed by the words, 'Lord remember me when thou comest to thy kingdom.' And you perceive how the human mind was, after all, on the Lord's side, for it rebuked the 'other thief,' 'Satan,' and justified the Lord; then the promise was made to the human soul, 'This day shalt thou be with me in Paradise!' And so he was, for in the death and descent into Hell the evil nature was cut asunder, fell off, and departed, the rebukes of God slew it and destroyed it, so that the pure created life 'Jesus' was freed from it, and the mere, simple, honest and sincere human life was delivered also.

And I warrant that this was Paradise, i.e., 'A place of pleasure,' for now the 'middle wall' or part-ition was broken down, the evil nature, Satan, was taken out of the way; and the human nature, 'Adam,' and the Divine life, 'Eve,' now saw each other face to face, or shall I put it in other words—Adam saw his bone, his good part; the human nature saw the Divine Life, 'Christ,' now in itself, united, without a bar between.

So 'Jesus Christ' now was the 'peace' of human nature, for now the human mind that was so far off from peace, by means of the body of sin that stood between the human nature and the Divine principle, was now brought nigh, fulfilling that Scripture in Ephes. ii. 13-17—

'But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition; having abolished in his flesh the enmity, the law of commandments in ordinances; for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby; and came and preached peace to you afar off, and to them that were nigh.' Then here was the thief with Jesus in Paradise!

Now, then, through this death and suffering, the evil, corrupt, sinful nature, and the sinning principle Satan, the Devil is destroyed; and this 'One New Man' beholds in this work the fulfilment of the Scriptures of truth, and the seeing this is that 'other Comforter' that was promised to those that longed for his appearing; and this Comforter shall abide with us for ever, as the Lord hath said by His Prophet, 'I will never leave thee, nor forsake thee, saith the Lord that hath mercy on thee.' Then seeing we have such a promise made to us by God Himself, whom shall we fear?

Here now you have a real and thorough view of 'this Man' mentioned in our text; you see the Divine principle and new-created life; you see 'this Man' (in the human nature) loaded with the weight of evil, and saying, 'Oh! wretched man that I am, who shall deliver me from the body of this death?' viz., from the Body of sin. Thus did the Divine Man, created in the 'Dust,' viz., in the visible human being, 'groan, being burthened'; and there was no way to get rid of this 'body of sin' and 'power of dark-

ness' but by submitting unto the mystic death, as we have been describing.

The Divine principle or life, and the human principle and will, agree together to suffer these sufferings that evil nature might be destroyed; thus was the body of sin offered up, and upon it God took vengeance 'for his elect's sake,' to free his own elect, viz., the man whom he created in the dust—the 'natural man,' or the human being; and that thereby the individual human being, in whom this work is done, and all others who shall in love believe this Gospel, and come unto this fountain now opened for sin and for uncleanness-I mean the Spirit of Truth, this is the 'fountain' or throne of Grace—shall drink of the water of life freely; they shall receive immediately from the Gracious Creator Himself, and out of His fulness, all that Grace to perfect and complete them in happiness and peace. Because now 'this Man,' of whom our text speaks, has made that 'one offering' for sin, viz., he gave up his own self unto the death, even the death of the Cross, as we have already stated, in and by which death the body of sin is taken out of the way, and the middle wall of partition is broken down, and the human nature and the Divine life are now in union, they are one, the at-onement is made; and now 'this Man,' after having made this one offering, has sat down on the right hand of God—that means, he doth enjoy LIFE; and though 'crucified through weakness, yet he now liveth by the power of God.'

Then now rejoice, and lift up your heads with courage, all ye in whom a seed of life has been and

is struggling for liberty, and sighing for peace. You have been 'seeking the living among the dead,' but the Living Life is not here, i.e., it is not to be found in your outward ceremonies and carnal ordinances, or in all your literal exterior religion. 'He is not here! he is risen!' Look for him, ye honest, sincere and sorrowful spirits, who long for life; see the life within you struggling for liberty! Come then to the throne of Grace—the Spirit of Truth—the Zion of the Holy One of Israel, and behold, and understand and see Jesus, your forerunner, how he got free and entered into heaven, having obtained eternal Redemption.

And ye, who sigh for Life and peace as he did, ye are kindred spirits with your forerunner—Jesus; then follow him, give up the evil principle, leave it, turn from it, put it away from you. Put away that 'old man, with his deeds,' deny, turn from and forsake him. I mean, first, the outside religion that was originally set up in darkness, and is carried on in the same; 'THE LORD' is not in it! And put away from you every evil, and seek those things that are above, viz., Spiritual living things, where Christ sitteth at the right hand of God, and soon where he is, there shall you be. Amen.

This Treatise is a notable example of the *finality* of Zion's teaching; the absolute and dispassionate statement of things accomplished. These are things the Lord has come to teach, far above the region of mere

sense—and His Word is 'Yea and Amen,' as the conclusion shows.

The dead letter of the Word is now done away with; and the spirit and life (hidden within the shell) is now come forth to manifestation; so we 'seek not the living among the dead,' for the Heavenly Man has risen out of the earthly—above nature—into Divinity itself; and thus ascending above reason and carnality, we may attain spiritual dominion over error, darkness and delusion, by entering into the sphere of knowledge where Christ the 'True Light' dwells.—C. B. H. April, year 61.

'THE ORIGIN OF EVIL DISCOVERED.'

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THE 'wise' men of all ages have employed their talents to penetrate into this grand secret, and have summoned up all their powers, and have put all the force of their reason on the stretch, straining every nerve of the mind -which evidently appears in their language-to sound the depths of Divine Wisdom. But if Divinity could be attained by the mere rational man, he would then have to boast that Wisdom dwelt in him; but we will answer in the words recorded of the 'woman of Samaria,' 'Sir, the well is deep, and thou hast nothing to draw with; why askest thou water of me, seeing I am a Samaritan?' Now the Samaritans are those that resist the truth, and will not have it, a very true description of the 'religious' people of this day—a people that dwell in the 'thorny flesh'—then why should Christ ask knowledge of those, seeing it is not in them? 'for the Jews' (or the Jew, i.e., the Lord-Zech. viii. 23) 'have no dealings with the Samaritans' (John iv. 9, and on). Then why should we 'seek the living among the dead?'—that is to say, why should we seek knowledge from those that have it not? as is evident from all that 'learned' men have said, and

are still saying, about the truth of Scripture; and now they suppose when they have some new-fangled, philosophical idea that all the truth is found out, and up they set the 'great' man that has invented it, as having the great power of God, the man is represented as the very Saviour, and extolled to Heaven's height, so to speak.

Thus do 'false Christs' now appear spreading their false lights, in order that the true Christ might not be received, as it was foretold of the 'end of the world,' when the true Christ would be revealed, Matt. xxiv. 24 - For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if possible, they shall deceive the very elect. Behold I have told you before.' The 'very elect' is Christ, who is now at the end of Satan's reign revealed, whom these 'false Christs' are not aware of, and that he is now on earth; for they think that their wisdom, invention, and philosophic ideas are 'the Christ,' and they imagine that they shall deceive the elect! but they shall find now that there is 'no darkness nor shadow of death where the workers of iniquity may hide themselves' (Job. xxxiv. 22). 'He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him out' (Prov. xviii. 17). However, it is quite necessary that 'false Christs' and 'false lights' do appear at this season, showing their 'great signs and wonders' by their reason, which appears light, although it is the grossest of darkness; but as opposites tend to set off each other, so the appearance of 'false Christs' is necessary, in order that the wisdom of the elect should be conspicuous; for if these 'wise men' are 'serpents,' there is a wiser one on earth, though simple

in his exterior and manner, whose rod shall swallow up theirs (for these 'serpents' could not be swallowed up before they were permitted to appear), fulfilling the type recorded in Exod. vii. II and on, 'Then Pharaoh also called the wise men and sorcerers; now the magicians of Egypt also did in like manner with their enchantments, for they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart that he hearkened not unto them, as the Lord had said.'1

Now Pharaoh represents God in disguise (i.e., Hidden, therefore darkness—the 'Powers of darkness,' or the Devil while mystery reigned); Egypt signifies Hell (the House of Bond-age), and this world is that; and the 'wise men,' the 'sorcerers' and the 'magicians' represent the Philosophers that now appear by God's permission, opposing the Truth by their enchantments in philosophising upon the Scriptures, for 'philosophy and vain deceit' of the 'children of hell' must now appear, or there would be no need of that exhortation, 'Take heed that no man spoil you,' etc. (Col. ii. 8), which is written for God's elect one, and for him in particular, because these 'wise men' of Egypt were to stand in opposition to him when he ('the Son of Man') should

¹ In this so-called 'Nineteenth Century' the devices of men in their preachings and writings on the Scriptures are rife, and they strive by the mere expedients of their five senses to arrive at a definite conclusion respecting them, while denying the fulfilment or end that God has purposed. These works of the 'Samaritans' remain to be swallowed up by the Wisdom of God, which appears foolishness to them, but will be found 'wiser than men' who profess to have Christ, the True Light (and yet can argue by conjecture only), assuming the functions of the Messiah. So these mementoes of egregious folly will remain, to show the contrast and superiority of the Divine Light over the efforts of carnal reason.—C. B. H. November 5, year 69.

make his appearance, for it is the Son of Man that is represented by 'Aaron's rod,' as it is written in Numb. xvii. 8, 'And it came to pass that on the morrow' (after the night) 'Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds'; signifying that at length the Truth was born, which is the Saviour of the world—the Al-mond! 'And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish' (by the wisdom of the 'Egyptian' sorcerers), 'but have everlasting life' (John iii. 14, 15).

The Son of Man means the Soul of man, i.e., the Soul of the first created being-the Soul of Adam or the Soul of Zion-who is the first being created with a Soul that never dies, and this 'Soul' is Christ; he it is that is now lifted up, and the wisdom of the Son of Man shall supersede the wisdom of the 'wise men' of Egypt (signifies 'Darkness and Bondage'), as it is written, 'The wisdom of the wise shall perish, and the understanding of the prudent shall be hid, and the Lord alone shall be exalted in that day' (see Isa. ii. 11; xxix. 14). Now the Son of Man declares that there was no soul in man that could live (in the Divine Life) until God created or made 'Zion,' and he was created a living soul in the years 1825, 1826 and 1827 of the outward world; then was that Scripture fulfilled, recorded in I Cor. xv., when 'this mortal shall have put on immortality,' i.e., when man shall have a 'SOUL' communicated to him, putting off the dying mortality to have Christ added to his being; then shall VOL. III

come to pass the saying that is written, 'Death is swallowed up in victory! O death, where is thy sting? O grave, where is thy victory?' Mortality is swallowed up of Life, for Christ is the immortal Soul of Adam, the first Man, and this is the first immortal 'living Soul.'

And though the Philosophers may boast of their shining powers, both rich and poor, yet, however highly polished, there was no 'Soul' till this was done-that is to say, they were not made partakers of a Divine nature; man was not admitted to the knowledge of God, he had no part in him that could receive God, though, like the Egyptian sorcerers, they endeavoured to imitate the soul, and to show that their 'intellect' is the Soul, but no indeed, unless they can prove their wisdom is Christ, which is immortal. No wonder that men should be at a loss to know where the soul lay in the body; some have said it is in the blood, others declare it to be in the brain, some think it is in the heart, and none knew where it lay; indeed, I know not how they should, for they had no soul, because Christ was not their Life; but if Christ was their Life, they would be at no loss to know where the Soul lay, for it is in the understanding of Divine Wisdom! as it is written (Prov. iv. 5), 'Get wisdom wisdom is the principal thing; and with all thy getting get understanding.' The Scripture does not mean the wisdom of the world, consisting in 'philosophy and vain deceit,' nor is it learning and education, however refined, which is but a deception when put in the place of the soul; but the text means, get Christ-'the Wisdom of God and the Power of God'—then you have a soul that never dies.

This Soul is called Salt, because as salt preserves flesh from putrefaction, so Christ is the Life to man by which he is saved from corruption, i.e., from erroneous thinking, and consequently from erroneous worship, which is an abomination, and is called 'the flesh,' viz., the Devil; it has no allusion to the body, but expresses the principles by which a man is actuated in 'religion,' viz., Falsehood.'

Now it was said in old time as follows:—'Judge nothing before the time until the Lord come, who shall both bring to light the hidden things of darkness, and make manifest the counsels of the heart' (I Cor. iv. 5). How then, could any man have judgment of the deep things of God? seeing that God had locked up all these jewels, and shut them up under a close seal of mystery, which none should be able to open but the Messiah; so he that would attempt to open and explain the Sacred and secret Volume would force himself into the office of the Messiah and rob him of his right; consequently, as it was the right of Messiah alone, and for him was reserved this prerogative, God would not give His Glory to another, nor His praise to the 'graven images' of men (see Isa.

¹ There was no definition of 'soul' ever given prior to the year of Zion's creation and call, as all had been 'dead' previously to Divine Life, i.e., there were males only, without any female—the true and decreed mate—and therefore they had not the 'parts' that could receive the Spiritual seed (Shiloh) into their being to make them living, or to beget a new life in them; there wanted the womb-man with the conceptive faculty to receive, retain and bring forth the Divinity. Therefore there have been mere natural or intellectual 'souls' that have never passed beyond their sphere, and have imaged to themselves a portion and degree that was above them, and they had no relation to as rational animals, and now assume an understanding they have not; for as a proof of the non-admittance of these to knowledge of the Eternal, nothing has been produced of Truth beyond the 'ancient philosophies,' and yet they presume to call the times of the Sages 'B.C.,' and their own days 'A.D.,' thus having indeed judged before the time.—C. B. H.

xlii. 8); therefore, however 'learned' any man may imagine himself, he has only the wisdom that his forefathers had. who died and left it to their sons, and now it has sprung up again in these days, and it appears marvellous to the gazing multitude, and they say some 'great man' has arisen, and him they all follow. Would it not be wiser to look at the Scriptures, which inform us that it is the Lord (Messiah) who is the Judge? 'We know that when Messiah cometh, which is called Christ, he will tell us all things'; why then, it is plain that Messiah had not come when the Epistle to the Corinthians was written. only the Prophet spoke of his coming in future time to open and explain the Scriptures, and take the seal off every mystery. But men have foolishly set up their reason, and called it their 'soul' that had power to explain the Bible, when they ought to know that this power is solely confined to God's elect, whom none of the 'wise' sorcerers shall be able to deceive; for the Scriptures were 'given by inspiration,' and must be made known by revelation, as someone has said-wisely, too - 'None but a God, a God can comprehend.'

Now I must inform you why the Lord alone (Messiah) will be able to understand the Scriptures, for he is a man the same as ourselves, but has that in him that no other being has, viz., Divine nature, or a nature that can divine because it is Divinity and humanity in one; yet he has no education, but is a plain, simple person, one whom the 'great' of the world will very reluctantly acknowledge. But how did this man get this Divine nature? it might be asked. I answer, he obtained the fulfilment of the Promise (the Divine nature) through a series of sorrows

and temptations unprecedented, that the Scriptures might be fulfilled — at the last — 'Blessed is the man that endureth temptation, for when he is tried he shall receive the Crown of Life, which God hath promised to them that love him.' And the time was now arrived for the Crown of Life to be run for, and this man was fitted with the Spirit to run the race, that he might obtain the Crown. But alas! he found that 'in a race all run, but one getteth the prize' (I Cor. ix. 24), i.e., he ran hoping to win the prize by his human reason, but he saw at last it was not man but God getteth the prize, i.e., that Christ in him was he that only could obtain it for him, yet he was obliged to run that he might prove himself unwise as all others, and when he had so done and wearied himself to find the door into the Kingdom of Heaven and could not, then Christ (who is God) appeared and showed himself in him to be the Wisdom that could gain the Prize. And this was done to fulfil the Scripture, which says, 'If any man will be wise in this world' (viz.. in holiness), 'let him become a fool that he may be wise' (I Cor. iii. 18), i.e., he that shall become 'Christ' at the last (or Messiah) must become 'the Devil' first. He that must arise to the highest state of exaltation, must first go down to the very lowest pitch of humiliation, and must be debased beyond every creature, as it is written in Daniel, 'God giveth his kingdom to whomsoever he will, and setteth over it the basest of men'; and it is written, 'The serpent was more subtle than any beast of the field '-or man of the world. But with all his wisdom he was wise overmuch, for he used it in opposition to God, and disputed with the Almighty God—for God had now drawn near and visited him—about truth and falsehood, and would have it that his wisdom was superior to God's!—a proof that he was the Devil, for who else would presume to ascend above the stars of light?—who else would attempt to oppose the Almighty God? For this the serpent was 'cursed above every living creature,' and he—Lucifer—was thrust down from Heaven to Hell!—from a state of familiarity and freedom with God, to a state of unutterable torment and woe! Blackness, horrible dread, despair and anguish of every kind seized him, and he felt himself damned to all eternity, for 'eternal damnation' lay upon him.

There was no sin till this took place. Here was the origin of evil; for, understand that 'Satan' is a man in whom the great evil was personified, and 'Christ' is a man (the same) in whom the Supreme Good is personified. When the great evil appears in him and manifests itself in opposing God, then the man is cast down, as we have said, until he turns against himself, or 'repents,' and thus 'his kingdom cannot stand' (see Matt. xii. 26); then springs up in him the great Eternal Good, and he fights by its power till he overcomes himself—the Devil. So the Devil and Messiah are one person, mortality put off and immortality (Christ) put on. For while a man is in mortality he is in the Devil's kingdom, but when he has put that off and become immortal, it signifies that he is translated out of the kingdom of darkness, into the kingdom of God's dear Son (Col. i. 13), that he—the very man that was the very Devil -the same is become God's dear Son, the 'very Christ,'

or 'Christ Jesus'! Not that the man is Christ by himself-no, but it is exactly as recorded and decreed. This is a mystery that was 'hid from ages and generations,' but now is 'made manifest to the Saints,' viz., to the Messiah—Him that the Three called Father, Son and Holy Ghost are now revealed in; these are the Sanctified Ones (the 'Saints') to whom God would 'make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the Hope of Glory' (see Col. i. 26, 27). Christ is in the man by virtue of which the man is called Christ, and he comes in these 'last days' in the Name of the Lord. For what is a 'member of Christ' but Christ himself?—only that the Wisdom (Christ) is the Head, and the flesh (now 'purified,' or 'purged,' 'enlightened,' 'changed,' 'translated,' 'renewed') is 'the members'—all members in one, which is 'the Church'; not a number of people, but a number of Divine knowledges and intelligences revealed in one, which makes the Church, the 'Pillar and Ground of the Truth.' I have said that there was no sin committed until Zion opposed God and fought against him-no, I say it must be so to fulfil the Scriptures; see Micah i. 12, 13-' For the inhabitant of Maroth' (i.e., he that waiteth in bitterness 'for the consolation of Israel') 'waited carefully for good; but evil came down from the Lord unto the gate of Jerusalem,' i.e., unto Messiah the evil came. 'O thou inhabitant of Lachish' (she 'walks,' or 'goes'), 'bind the chariot to the swift beast; she is the beginning of sin to the daughter of Zion' (i.e., the Soul of Zion); 'for the transgressions of Israel were found in thee.' Sin had therefore its beginning when Zion disobeyed his Creator. Man by his disobedience brought death, and that death is evil. But when Zion obeyed God, doing His will, then sin was made an end of—it was put away. For Zion (Israel) had two natures; one was himself, the other was not himself—it was Christ.¹

Christ thus taking mere nature upon him, they both were as one, but could not agree together—'the flesh was against the spirit, and the spirit against the flesh'; so he gave up the one unto death that the other might live unto life; 'he put away sin by the sacrifice of himself—now in the end of the world' (Heb. ix. 26); and thus 'the wicked was a ransom for the righteous, and the transgressor for the upright.' The flesh went through the fiery trial that it might be conformed to the Spirit, and now, that trial being gone through, the flesh is preserved by virtue of the Spirit—'Christ.' The flesh is a 'joint heir with Christ.' Alike in knowledge, the 'disciple' ('the flesh') 'is now as his Lord,' and is the Lord. Then is not

¹ It is seen now, that evil as an abstract principle,—i.e., want of knowledge of God, which has produced all moral and physical wrong,—has been with the race of rational beings all along, but not born or originated to become the 'Adversary' till the Divine Visitation to Zion; and this Scripture (of Micah) shows that the character waited in utter 'carefulness' of observance, to the very bitterness of hope (akin to despair) for the Manifestation promised in Sacred Writ. But the Lord's coming down to the human standard was so contrary to human reason and expectation, that the Divine Light (after the first transporting appearance) is denied and rejected, and the consequent darkness forms 'the Devil,' or 'swift beast,' that urged the creature (the decreed 'Bride') to walk or run contrary, or go his own road in self-wisdom, as 'Lachish' also signifies, 'that exists of himself'; and submitting to be led thus by the carnal mind (binding the chariot to the beast), being 'slow to do good,' he is swift to do evil or 'sin'-from this beginning to run in self-might, which was the 'transgression of the law,' by Israel's disobedience. Hence may all learn, who attempt to oppose this Word, the diabolical nature of their action in refusing God's love to man.—C. B. H. November 11, year 69.

sin destroyed? 'Yes,' you will say, 'if sin is confined to what you say, alone!' Why, sin was in rebelling against God. 'Well, are we not all guilty of that?' No, not so; God had actually visited Zion, the man came in contact with God,—'It is a fearful thing to fall into the hands of the living God!' And you may be sure these words had never been said, had not the Almighty decreed that someone should fall therein to bring to light the hidden truth. 'But how fall into His hands? Are not all people in His hands?' I answer, No, not to deal with as He dealt with Zion, for he is the only being that did ever appear before God, or that God did ever appear unto. To this the Word of prophecy points when it is said, 'Blessed are the pure in heart, for they shall see God,' who came to teach him the knowledge of good and evil, which no man knew-no, not one had the knowledge of God and the knowledge of the Devil! And the knowledge of these must be taught by experience, it is not learned by the wisdom of men in books. To know evil, a man must be made the very evil one—the Devil. 'Good were it for that man had he never been born'; it is a fearful thing for that man to fall into the hands of the living God, because he is the 'cursed' of God, and the punishment written he must bear. He is the 'serpent' whose curse is above every living creature, because he was so bold as to stand out in opposition to God; he is 'Cain,' the murderer of his Brother; he is 'Esau' that sold his birthright in Heaven; he is 'Nebuchadnezzar,' the proud King of Babylon, whose fall and state into which he fell, is merely a representation (another figure) of Satan's fall; he is the vile 'Manasseh' that made the streets of 'Jerusalem' run with blood; he

is the 'Herod' that slew the innocent; and also represented by 'Mary Magdalene,' possessed of a perfection of ('seven') evil spirits, whom Christ (at last) casts out; he is the hearthardened 'Pharaoh,' who refused to let the children of Israel go, and was overthrown in the Red Sea; he is 'Judas' that betrayed the Lord, and afterwards went out and hanged himself; he is blind 'Bartimeus' (the Son of blindness) that was blind from his birth; he is the raving 'Lunatic' that was among the tombs; he is 'Saul of Tarsus' that persecuted the Church of Christ; he is 'the Beast' in 'the Revelation' that 'was and is not and yet is'; he is 'Beelzebub,' the Prince of devils; he is 'the Devil himself,' represented by all the characters in the Scriptures of whom evil is spoken! And all these characters, and many more that might be mentioned, are designed to represent him (Satan), the man in rebellion against God, who is the 'accursed one' upon whose head all sins are laid, under the figure of the 'goat' in Levit. xiv., which he 'bore away into a land not inhabited'—that is to say, he passed into a state that no man was ever in before, and which was quite unknown, i.e., into Life eternal. He was 'lost' by the curse, 'cut off out of the land of the living,' but he escaped to Life by the blessing, wherefore he is called the 'escaped of Israel'—the 'scape-goat'—called so because through death he escaped into Life, and left the sinning principle behind by which he incurred the penalty and suffered accordingly.1

¹ The wondrous *design* of the Great Inspirer is now apparent, not only in the figures of Scripture, but in all external constitution and phase of visible existence; and to trace out these by help of the Key which Zion gives to all mysteries, is 'Theology' in its intrinsic sense and value, forming the basis for everlasting contemplation; so different from the mockery that has been, which

This was the 'straight gate' and 'narrow way' which no one could pass through but he that was predestinated, for it is fully expressed in the following words, although they have not been understood, viz., 'Strait is the gate, and narrow is the way that leadeth unto life, and few there are that find it' (Matt. vii. 14), which 'few' signifies Messiah, because in him is the knowledge of God and the knowledge of the Devil, which is the knowledge of the good and evil; and when these two (which were at war until now) have formed a conjunction and are at agreement, then comes the judgment guiding into all truth, which is the 'Holy Ghost.' When a man possesses these Three principles he is the Messiah—a man with a triple life, made in the 'Image of God,' to know evil and good. Here are those 'few' of whom it is said—of the way of Life,—'Few there be that find it'; because, to go this road, a man must be made both a devil and a God, i.e., Messiah, who is 'God with us'!

So the ancient Jewish Rabbins spoke of two Messiahs that were to come. One riding upon an ass, the other upon a white ass, i.e., the Divine Nature comes in the human while yet in sin, signified by the ass; but the white ass is human nature purified—made white and tried. Then is the Messiah come the second time 'without sin unto salvation'; to which those words in the 'Song of Deborah' directly point; see Judges v. 10, 11—'Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. They that are delivered from the

gives no insight of spirituality, but deceives the 'students' by outward speculations and historical individualisms, which are but shadows of the real; and in Zion all is done as seen by the new knowledge.

noise of archers in the places of drawing water, there shall they rehearse the righteousness of the Lord, the righteous acts of his villages in Israel; then shall the people of the Lord go down to the gates';—which means, when Messiah is come the people will get the light of truth, and the gates will open of themselves, which gates are the mysteries of the Scriptures; and the people will live in the sweet enjoyment of them, and sorrow and sighing (on account of mental darkness which brings guilt and fear) shall be banished from among mankind.

Messiah's evil nature was represented by 'Cain' that slew his Brother, and by 'Esau' that sold his birthright and gave up his blessing to Jacob, and as these two were conceived in one womb (as the figure is), so were the evil and the good conceived in one heart-Jacob whom 'God loved' (which is Christ), and Esau whom 'God hated' (which is the Devil); when both these fruits are fully ripe, then cometh 'the end'—the 'Day of Visitation,' God appears to 'separate the sons of Adam,' and divide the evil from the good, for both these are the offsprings of Zion's mind, the one corrupt the other incorrupt, the one is the Spirit that darkens the whole world—as to Divine things, the other is the Spirit of Light that lightens the world; but until they were 'divided' neither the corruption could be seen by any man, nor could they see that Light which is incorruptible, and as they could not see it, consequently they could neither live nor walk in it, but men were scattered in their judgment and could have no rest, the mind was a 'Babylon'; light and darkness struggling together to be fully born, but

the evil seed was the 'first-born,' as you read Cain was the very first born son of Adam, and he was a 'murderer from the beginning and abode not in the truth'; but, as you see, Cain went into the 'land of Nod' after he committed the murder, this shows the Devil's fall. His going into the land of Nod (which signifies a 'vagabond') is to show that he (the 'Man of sin,' the fulfilment of the type) became a fugitive and an outcast, rejected of God and 'hated' of Himas 'Esau.' Thus the 'Man of sin' was left to himself to experience all the horrors that a guilty mind could bring upon him, to this he was 'delivered,' as it is written, 'Deliver such a one unto Satan for the destruction of the flesh, that the spirit might be saved in the Day of the Lord Jesus.' Then as you read that Cain took to him a wife, it signifies that the 'Man of sin' (the Devil) in his banishment, found Wisdom-'A good Wife is from the Lord'; then it is said that Cain built a City and called it Enoch, which signifies that the Devil repented, and became dedicated to the Lord as servant to Christ, fulfilling the Word written, 'The elder shall serve the younger.' This is the City of Truth, the City where Truth dwelt, i.e., the City of God, as it is written, 'Glorious things are spoken of thee, O City of God. Selah. I will make mention of Rahab and Babylon to them that know me; behold Philistia and Tyre, with Ethiopia; this was born there. And of Zion it shall be said, This and that man was born in her' (i.e., the Devil and Christ); 'and the Highest himself shall establish her' (Ps. lxxxvii. 4, 5). It is also said that 'Cain knew his wife and begat a son and called

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his name Enoch,' signifying that the 'Truth should spring out of the earth'—man (the 'Man of sin'),—who should dedicate the temple (the 'earthy man') to the Lord; for the name Enoch signifies a dedication, so the Knowledge of the Truth dedicated the man of sin to the Lord, for the 'new man' is called the Son of the 'old man.'

Now that I have shown that the Devil was the 'firstborn,' I will proceed to open what the Scriptures say of him when he repents,—'By faith Enoch was translated that he should not see death; and was not found because God had translated him; for before his translation he had this testimony, that he pleased God'-by his repentance and obedience (Heb. xi. 5). Everyone knows that to translate anything is to make the old new, and when applied to a man it means to make the old mind new, or, in other words, God performs this change upon the 'man of sin,' causing him by an act of Omnipotent power, to pass into the Life of holiness that he should sin no more, as it is written, 'He shall change our vile body' (i.e., the vile mind or being), 'that it may be fashioned like unto his own most glorious body, according to his mighty working, whereby he is able to subdue all things to himself' (Phil. iii. 21).

But the men of the world (called 'Preachers') say this change will take place upon the bodies of those that believe (according to their notion of 'believing') at the 'last day'; but this I deny, for such a last day as they talk of will never be, as the 'last day' and 'destruction of the world' means the destruction of the flesh—the man of sin changed to another being, which is called the

'new heavens and the new earth, wherein dwelleth righteousness'; for as unrighteousness dwelt in man prior to this, then the change that passes upon him is for righteousness to dwell in him, viz., a mind that cannot be corrupted by falsehood, because he shall have a perfect knowledge of God and the Devil. the Elect (Messiah) that 'cannot be deceived,' for all the language of this chapter (I. Cor. xv.) points to Messiah, and speaks of the change that shall pass upon him to end the 'Satanic' dominion, when 'death is swallowed up in victory'; then shall Messiah make a scorn of 'death' and 'hell' that once had dominion over him, and say, 'How are the mighty fallen!' 'How art thou fallen from Heaven, O Lucifer, son of the morning!' (Isa. xiv. 12). 'Thou profane, wicked prince of Israel, whose day is come, when iniquity shall end, thus saith the Lord God, Remove the diadem, and take off the crown' (i.e., plainly, this is not the right one); 'exalt him that is low' (viz., Christ), 'and abase him that is high' (viz., the Devil). 'Perverted, perverted, perverted will I make it; and it shall be no more, until he come whose right it is; and I will give it to him' (see Ezek. xxi. 25 and on). Again, John xii. 31—'Now is the judgment of this world; now shall the Prince of this world be cast out,' i.e., out of the human heart, for he had no other place to dwell in, and there he could be the God of this world. there he could rule as a Prince, and make laws and change them as oft as he would. This was that 'profane, wicked Prince' that made the law followed by the 'Roman Catholics,' then changed it to 'Protestantism,' and wickedly called it 'Reformation!' with a view to blind men's understandings to the true Re-form, which is for the evil to pass away and sin to be no more, and man to be transformed by the 'renewing of the spirit of the mind,' proving what is 'the acceptable and perfect will of God' (see Rom. xii. 2).

Now what do you call the 'Reformation'? merely putting away one erroneous principle and putting on another, do you call this 'Reformation'? Is it with this handful of dust your eyes are blinded, that you will not see the real Reform that God has decreed for man !--i.e., a renewal of the spirit of the mind-to have a new Spirit within us, and this we get by seeing the Scriptures with new eyes by New Light revealed from God upon them, that never was revealed before, viz., that Messiah and the Devil are one and the same The 'disobedient Son' at first, and therefore, for his rebellion, the 'rejected,' 'abhorred' and 'cursed' of God, which curse he is made to endure till by the extreme pain and sufferings he learns obedience, and so becomes the Messiah; and in this way 'the Devil' is destroyed and his kingdom brought to an end, and thus 'the world' ends, and men are thereby enlightened. Then men are said to live anew when they understand this, because it is New Light to them at which they are greatly astonished, to think that it should be so after believing from time immemorial that 'the Devil' would never be recovered, that he was a 'damned' Spirit for ever and ever; but it is in this that the mercy and love of God shines so evidently conspicuous and glorious, for God's mercy to him must cause the doubting of every creature to end; and when that mercy is

so clearly shown from Scripture and in such great plainness of speech, it will, when received as the truth of God, stop the jarring of every 'sect' and party—which they have—one against another, and all will be of one heart and mind. Now it was God that created the Devil at first, not that He created him a devil, but evil naturally bred in him as worms do in wood, whereas there were no worms at first when the wood grew; so it was with Lucifer, light he had, but he corrupted it and his light being corrupted, he using it against God was a Devil (i.e., a fallen God), an 'Adversary' against God! and this he was not willingly, but was blinded by the corrupting of the Light which he had from God.¹

He was then 'Antichrist,' i.e., 'for God with his heart, but against him with his head'; so the Holy Seed was in him—though concealed—which must show itself in time. Hear what the Scriptures say further of him (Ezek. xxviii. 14 to 17), 'Thou art the anointed cherub, that covereth, and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee. By the multitude of

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¹ Heb. ix. 26—'Now once in the end of the world hath he appeared to put away sin by the sacrifice of kimself': and here we have the result in the end of the world of sin—or worldly wisdom on the Bible; for it was this that 'blinded' Satan and falsified nature, making it an 'Adversary' to the Spiritual Light and Love. Cannot mankind now see by this Glorious 'New Light' arisen in Zion, the monstrous error and delusion they have been in for want of it; how darkness (with respect to God and his Word) has overspread the globe, and what intellectual 'light' they had as rational beings, has been corrupt when applied to Divine things, and caused the Fall and bedevilment of the First 'Man'?

thy merchandise' ('The Devil sinned from the beginning') 'they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty' (in 'Paradise'), 'thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground' (Adam's Fall), 'I will lay thee before kings, that they may behold thee.' Read the chapter all through.

Now here Satan is made mention of under the figure of a 'King'-'Tyrus'-which signifies 'breaking with a flail,' 'laying siege to him,' or 'binding,' which represents Satan's punishment, and his being bound for ever. chastisement is compared to a thrashing, because the Holv Seed was in him, and the beating was to bring it out: therefore it is written, 'Whom the Lord loveth he chasteneth.' 'What! did the Lord love the Devil?' some will say. I answer yes, for He created him, and 'His tender mercies are over all His works.' What think you? Is it not said, 'All thy works shall praise thee'; and he is 'the chief of the ways of God,' and He that made him can 'make his sword approach unto him.' See Job xl. 19-Satan is here shown under the figure of 'Behemoth,' because he is the author of evil, the 'Father of lies,' and every falsehood is a beast, a monster, and Behemoth (the 'learned' tell us) signifies a 'number of beasts collected together in one.' All manner of falsehoods were found in him, so that he was a 'King over all the children of pride' (Job iv. 34). Again the Lord speaks of punishing Leviathan (Isa. xxvii.) with his great and sore and strong sword; and when the

punishment is over, he says he will keep him every moment lest any hurt it—'I will keep it night and day; sing ye unto her a vineyard of red wine.' And what think you would God chasten for?—for what end but to reclaim. God chastens not to crush for ever, but 'when the desire is accomplished, it is a tree of Life' (Prov. xiii. 12). xxviii. 28, 29—'Bread corn is bruised: because he will not ever be threshing it, nor breaking it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, which is wonderful in counsel and excellent in working.' Again Rom. xvi. 20—'The God of peace shall bruise Satan under your feet shortly,' i.e., shortly from the time the Lord visits for the purpose. Then see what God promises him after he is bruised—'I will make my first-born higher than the kings of the earth; my mercy will I keep for him for evermore' (Ps. lxxxix. 27, 28). Why then, if he is made higher than the kings of the earth, surely he must be a 'King of kings!' are called kings as governing man while in a state of darkness; then it signifies that Satan should be lifted up above evil, and who would want 'mercy' extended to him more than 'Satan,' who had forfeited mercy by his rebellion in Heaven? for there he sold his birthright, as he was created to enjoy a never-fading crown; but alas! lost it by his rebellion. It was totally gone, and he himself was lost, as it is written, 'None is lost but the son of perdition' (John xvii. 12); but 'the Son of man is come to save that which was lost' (Matt. xviii. 11), which was Satan. though 'lost,' 'reprobated,' 'abhorred of God' and 'accursed above all living creatures,' his fruit scattered and himself fallen away, yet after all a New covenant is made for him that he might not be banished for ever, the decree of God stood fast for him that he should be saved in a 'new and living way,' which is set forth in Dan. iv.—'I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from Heaven; and he cried with might, and said thus, Hew down the tree and cut off his branches, shake off his leaves and scatter his fruit; let the beasts go from under it, and the fowls from his branches; nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of Heaven, and let his portion be with the beasts; let his heart be changed from man's, and let a beast's heart be given unto him, and let seven times pass over him.' Satan was a tree, his leaves were fair and the fruit much, and 'under it the beasts had their shadow, and on its boughs dwelt all fowl of every wing'—that is to say, all people have been pleased with false light, the 'forbidden fruit' has been very plentiful, 'there was meat for all' sects and parties, every sectarian broached what doctrine 1 he would, and could find that in the Bible that would support his opinions and that seemed to favour them; so that by the cunning craft of men 'laying in wait to deceive,' they

¹ The science of 'Theology' is now demonstrated, in the definitive meaning of the Scriptures when fitly jointed together by Messiah, wherein the identity of Satan with Christ is seen, ever impenetrably concealed from the ken of man because of the infinite distinction between the Divine and Satanic natures, which it was impossible for mortals to reconcile. Yet this is the Key to the Scriptures which abound in the declaration (hyperbole till understood, as meaning so much more than the bare reading conveys), and the testimony is conclusive. Look at the words, 'Bread' ('corn' not in the original) 'is bruised,' and compare them with John vi. 35—'I am the bread of Life'; and Isa. liii. 5—'He was bruised for our iniquities,' etc., and then consider Gen. iii. 15, and the identity is established, though never suspected till the two states were wrought by the power of God in one and the same person.

always found plenty of followers, let them 'preach what doctrine they may. So all sects have found 'meat for their lusts,' for each one lusted to set up his views of the meaning of Scripture, and thus the different sects have arisen; and is not this country at this day an entire 'Babel' of different opinions upon the Scriptures? and they (the letter 'religionists') think it must ever remain so! But the time of 'the end' comes, and God visits, as He saith, 'A watcher and an holy one is sent down from Heaven,' meaning that God is made manifest in the thunder of his power, invisible to all but to the man that feels it! And God commands, saying, 'Hew down the tree!' and the axe is laid to the root of this corrupt tree (whose branches have by this time extended their influence over all the earth), and the root is the man Satan—the 'man of sin.' Matt. iii. 10 - For now also is the axe laid unto the root of the tree: therefore every tree' (meaning Satan, because all stand in him) 'which bringeth not forth good fruit is hewn down and cast into the fire.' In the root of the evil tree was found false wisdom,—it was made evident in Satan, in him was manifest the Spirit of iniquity that corrupted all people's minds; and he is cut down by the express command of God, it being the 'appointed time,' and is cast into the fire of God's anger (with the falsehood—'God is angered by the wicked every day'), he being found a tree that brought forth corrupt fruit. There he is 'lost' and is 'cast away,' there he is shut out from hope, and he has 'weeping and wailing and gnashing of teeth,'; now he is in 'Hell,' and the 'wrath of God' seems hard upon him. But is there no 'redemption' for him? O yes, the 'day of suffering shall be shortened for the elect's sake,'

that the Elect of God (Christ) might make his appearance. 'Leave the stumps of his roots in the earth,' etc., here was God's merciful decree for him, that he should be restored, redeemed and brought back again, though man's heart is taken from him (i.e., the 'living soul' that God created in him), and is changed into the heart of a beast, meaning he 'returned to the dust again' and became dead to all knowledge, or, like the vain men of the world who know nothing of God, but are like the beasts that perish. 'Let his body be wet with the dew of Heaven, till seven times pass over him, which means that he should be preserved by the secret income of the Holy Spirit (the Seven Divine Principles, Isa. xi. 2), while evil was perfected in him; but as the dew falls secretly in the night, man scarce perceiving it, so the Spirit should be on Satan, and he should not know of it, that he might suffer 'till the indignation was overpast' (Isa. x. 25, and xxvi. 20).1 For had he known in the midst of his torments (were it possible) that he was the Son of God with power, or was designed to be, he could suffer no more, the knowledge of that would have ended his sufferings; see Isa. xxvi. 19—' Awake and sing, ye that dwell in dust' (Satan); 'for thy dew is as the dew of herbs, and the earth shall cast out the dead.' Now here is a call to 'awake,' then certainly it was to someone that was asleep in death, gone down to the grave of darkness, having given up all hope; he is called upon to 'Awake and sing' (for now the 'time of singing was

¹ There is much talk of the 'spirituality' of man's being, but no proof was ever given of it till this working of God in, by and with the 'inner man' of Zion; and as no man can see what passes in the mind of another, so this Divine operation was invisible and unknown to all others, whereby the Spirituality of God and man is discovered. And the 'wrath' was but 'indignation' with falsehood.'

come'), no longer to dwell in dust-the 'dust' no longer should be the 'serpent's meat,' but he should be enlightened—and as his wisdom and knowledge did once pervert him, now it should be changed to the Wisdom of God. So he is a Serpent still, but now a wise Serpent, for as two serpents are seen on 'Mercury's' caduceus embracing or kissing each other, so God causes the evil and the good to be one Good; and thus the dead (wisdom) is cast out of the earth (the man), and the Wisdom that is Life comes For the 'serpent was more subtle than any beast of the field' before his fall, so now the Fall is past, and being redeemed out of it, he is 'lifted up in the wilderness for salvation' from error; because it is by his wisdom men must be saved, for he has the 'sting of death' ('which is sin') taken away, so now he is the harmless serpent, and this change was foretold in Pope's 'Messiah,' thus-

'The smiling Infant in his arms shall take
The crested Basilisk or speckled snake;
Pleased, the green lustre of his scales survey;
And with his forkéd tongue shall innocently play!'

The 'Commentators' may write what they please about 'Nebuchadnezzar,' they may amuse men with long and 'learned' discourses, showing what a 'wicked' man he was, and what 'wonders' God wrought with him, and how he was abased for his pride, but, after all, they miss the real design and intent¹ of God in the story, for it is only a wisely-invented parable, and is not a relation of

¹ The *inient* of the whole of the Scripture parables has ever been thus hid from the 'carnal mind,' which is content with the husks or letter, for the *reality* of them had not come; and when the time of *spiritual* fulfilment, 'the Creation,' came, Zion—through the same error, being the 'natural man'—contended against the way of the Spirit, and must be abased for his pride. Let

literal fact. But 'learned' men are not wise enough to know this, and therefore they think there was such a 'King' that had his heart changed in the way described, and that he was sent to live among the beasts and eat grass like an ox for seven years! But I can tell them better about it, for the God of Daniel, who alone can reveal secrets (Dan. ii. 47), hath made known this secret to me, and it is now revealed that it relates entirely to the end, and shows how the 'man of sin'-which is the Devil -should be created, and that in his creation he should be lifted up in wisdom above all others, till he should imagine that his light was far beyond and superior to the light of God, and should oppose his wisdom to God's; so that when God visits him, he is found disputing with God Himself about what was truth and what was falsehood, as if he knew better than the Almighty, and thus he defiled the wisdom of God which had been created in and given him: so that the Light that was in him became gross darkness. as it is written (Matt. vi. 21), which is an injunction to him that if he suffers the Gift to take a wrong bias, the Gift, though in itself pure, is turned into corruption; he has then an 'evil eye,' his whole being is become a 'body of darkness' or of sin-'this is your hour, and the power of darkness' (Luke xxii. 53). Now the evil called 'the Devil' is at its height, it is personified as a 'Man of sin'; he is God's 'Adversary,' and upon him must come the long-suspended 'curse,' and he alone must bear it, for he is King of 'Babylon,' and was the only one that was

those then who resist this Revelation, by their mere reason and prejudice, take heed that they are not found in like case, for all *pride* must fall, and the 'Lord alone exalted' in this day.

found fighting against God immediately, because God visited him, and the 'similitude of the Lord does he behold' (Numb. xii. 8); and the Light of God was in him in his creation, but he defiles it and makes the temple (the 'living soul') 'a den of thieves'; such a one must be destroyed, as it is written (1 Cor. iii. 17), 'If any man defile the temple of God, him shall God destroy.' 'Babylon' (i.e., Satan) 'from that moment is therefore fallen; and become the hold of every foul spirit, and the cage of every unclean and hateful bird' (see Rev. xviii. 2), for in Satan was that Spirit rooted that did corrupt the whole earth (the man), viz., the Spirit of confusion—'Babylon,' therefore, as he was 'King of Babylon,' all iniquities are caused to meet upon him, as written, 'It is appointed unto man once to die' (i.e., the soul death for Satan), 'and after death the judgment'; that is to say, after the being appointed to this condemnation has gone through the sufferings allotted to him on account of the sin, when he has paid the debt, then he shall rise up out of death again, and to him shall be given the Judgment of God, he will then know all, 'he shall inherit all things,' as it saith in Rev. xxi. 7, and see also ii. 28.

The awful 'curse' must come upon Satan as being the author of evil, like you read of 'Nebuchadnezzar' (the nature of which curse you see in Dan. iv. 24, 25, 26), which name means the 'mourning of the generation,' i.e., of the 'wicked and adulterous generation'—Satan—for the 'evil seed' was generated now and fully born, and 'good were it for that man had he never been born,' because of his awful sufferings. All this came upon the King Nebuchadnezzar (Satan), which you may read in the 28th verse, and on

to end of the chapter, and the same is set forth in Dan. v., only the figure differs. The kingdom of Satan is 'numbered and finished,' and all the wisdom of man is 'weighed in the balance and found wanting'—'thy kingdom is divided and given to the Medes and Persians, whose laws alter not'—i.e., the 'unchangeable Priesthood' (Heb. vii. 24), the 'order of Melchisedec' (of Holy life) is now established.

Now let us see what the Scriptures say further of Satan. 'In the beginning was the Word' (or the Spiritual Flame), 'and the Word was God, and the Word was with God; all things were made by him' ('the Word'), 'and without him was not anything made that was made. In him was Life, and the Life was the Light of men, and the light shineth in darkness, but the darkness comprehended it not." The 'learned' tell us that this 'beginning' is the 'creation' of this visible globe, but how they will make out that this was the 'beginning' in which the 'Word' was, I am at a loss to know, for the Word Christ-the creating Word of Light-had no dwelling-place since it came forth from God; and if it is the beginning of natural matter, as they say, then we would ask them to prove it. When was the Nations differ in their accounts, but our beginning? 'wise men,' in their chronology, have given it about six thousand years! but, with respect to the time when matter was created, man's ideas in a state of nature are. at the best, but finite, he must have some date to the world, and he 'imagines there must be a beginning,' and striving to do that which is impossible for mere reason, i.e., to reconcile 'all things,' he has fixed a date; but stretch out your imagination a little while I inform you

that there is no date to the world, it never had a beginning, and it therefore can never have an end! But men cannot think of this, it is beyond their capacity to understand; and because they cannot comprehend it they must set down some date. But I declare that it was never created at all, it ever was and ever will be; for it would not be the work of a God (the 'Eternal') to create this world only about six thousand years back, and then at the end burn it up with fire from Heaven, as they say, or to dash it to pieces! No! these are the calculations of men.

Well, I know that this is contradictory to all their notions, but I will show what is the beginning mentioned in John i., and they shall be obliged to acknowledge the truth. Now I would ask, what being was it that was first created? Come, ponder a little, and I think you must say it was the Devil! Can you trace any record of any beings that were created prior to him? No, you cannot; this goes far beyond your depth. Then I say that Satan was the first being that God created, for he is called the 'old serpent,' and allowing your way for a moment, he must have been in being before Adam and Eve, or he could not tempt them; but the right account of these things being spiritual, they are 'foolishness' to man, neither can he know them, for how can the natural man receive spiritual things, which must be spiritually discerned? (I Cor. ii. 14); therefore, instead of discerning them by understanding and wisdom, he takes up his pen and writes about them, telling us that a snake really spoke and gave the woman the fruit! Now the Word was in Satan, but the Light shone in him (the 'darkness'), and he comprehended it not. The Word was God, the Life and Light of men, but this Satan could not see.

The Word (the 'Son') was in God the Great eternal fountain, at the first, until it or he came forth out of God and rested upon Satan, who is called 'the flesh,' wherefore it is written, 'He that denieth that Christ is come in the flesh is anti-Christ'; he that denieth that the Word was in the beginning 'the same denieth the Father and the Son'; for 'God made everything beautiful in his time; also he hath set the world in their heart' (i.e., the principle of darkness), 'so that no man can find out the work that God maketh, from the beginning to the end.'1 See Eccles. iii. 11, also Isa. xlv. 7-1 formed the light, and create darkness; I make peace, and create evil; I the Lord do all these.' Now it is said 'no man can find out the work,' etc., how then do men labour in vain to find out the beginning or the end of God's work? for the 'way of wisdom hath been hidden from the eyes of all living; yea, it hath been kept close from the fowls of the air' (Job xxviii. 20, 21). Then it must be revealed by God, who hath revealed it now that Satan is the 'beginning'; and 'the Word' is the uncreated light of God, but He formed it into a being and called it 'Christ,' or Chrish, i.e., Light; thus He formed the Light which was already in existence

^{&#}x27;How little the Inspired Volume has been considered as a perfect whole, is apparent from the futile notions of the 'beginning' that have been broached, as a result of study and research; had the knowledge been in men they would have quickly gone to the passage in Ecclesiastes and seen the solution, for here it is plain that all was 'good at first in the beginning,' and God's creation of another Life (even Divine) in man was the 'fairest work of God.' He formed his own offspring (Light) in the mind, thus making a God-man, and the beginning of evil was darkness rejecting the Light, refusing the Love which was to be the End and finisher of faith (Heb. xii. 2).—November 25, year 69.

from eternity, He gave it a form which he called 'Man'; and by the coming of the Light into the heart of Satan, God created evil because Satan was darkness, which knew not the Light; and Satan rebelled against it which made him a Dieu-fell—what we call in our language a 'Devil,' but in the original writing it signifies that the 'God' whom God created, fell by his opposition to his Maker!

Here my expressions might be thought new or strange when I say that the God that God created fell; no doubt this is strange to those who never considered the subject as the Scriptures speak of it; I admit it must be so. But we will here quote from the Scriptures a passage or two to prove the point, that there is a god whom the Great God creates. See Gen. iii. 5- For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' Again, Ps. lxxxii. I—'God standeth in the congregation of the mighty; he judgeth among the gods.' 6th verse-'I have said, Ye are gods; and all of you children of the Most High.' Dan. ii. 47—'Of a truth it is, that your God is a God of gods, and a Lord of kings,' etc. (John x. 33, 34, 35, 36). Here is Scriptural evidence that there is a created god, possessing the Image of the Great Eternal, who is a 'God of gods and not of devils'; for 'devils' (i.e., men in darkness) 'believe and tremble'; but it is the peculiar privilege of those that are enlightened, to know good and evil in themselves, and to be gods to know all things; a man is not in the Image of God while he needs to make inquiry upon Divine things of another, he is no 'god' while any man can teach him, for it is written (I John ii. 20), 'Ye have an unction from the Holy One, and ye know

all things.' He then that is made a god has knowledge above every man, to him 'every knee must bow,' and 'every tongue confess' that such a one is 'Lord'-made so by the Great God according to His Word,—'they are gods to whom the Word of God comes,' and the Word came in the beginning (i.e., in Satan) according to that Word (Gen. i.), 'In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters': i.e., God begins the creation in Satan, and He creates in him spiritual life—a spiritual mind, and attaches it to the earthly mind; so God created the 'heavens and the earth.' in Satan; light and darkness were blended together; 'the earth was without form and void,' that is to say, the earthly mind of man is 'without form,' foundation or order, and it is 'void' of light and truth. But now the Word of God came into Satan there was a mixture of light and darkness; the understanding of him who was made to rule and govern the world by his wisdom, had the particles of light and the particles of darkness blended one with the other, and they formed a chaos-a great chaotic gulf that could not be passed over.

Thus the 'heavens and earth' were created in the beginning—which in the 'end' must 'pass away'—and 'darkness was upon the face of the deep,' i.e., the great mysteries of God were hid from the man, he could not perceive them because within his being he was a mixture of light and darkness, his mind was 'Babylon,' i.e., confusion; and 'the Spirit of God moved upon the face of the waters,' i.e., the Spirit of God began to remove the

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covering at last ('For ye are covered with a covering, saith the Lord, but not with my spirit'—Isa. xxx. 1), as saith the Word, 'Let there be light.' Now, if the heavens and earth mentioned in Gen. i. was not a state of mind, how could they pass away? and it is written (Job. xv. 15), 'The heavens are not clean in his sight'; no, they were defiled by the darkness and were not a 'fit habitation' for God (the Light) to dwell in, so they must be changed, as the Epistle to the Hebrews has it (i. 10 and on), 'And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but Thou art the same, and thy years shall not fail,"—i.e., as a garment that is out of fashion and done with, we lay by our old notions and ideas; but the Word of God remains ever the same, and when the darkness is divided from it, it shines then in all its glory; 'Thou' art the same as thou wast from eternity, till thou tookest humanity upon thee, then wast thou blended with evil. But the end shall be the dividing of the light from the darkness, that darkness may be no more, and that Light alone may reign, and then thy years shall not fail.

'But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up' (2 Pet. iii. 10), i.e., God will destroy what he first created in the beginning, that 'heaven' and that 'earth,' that state of mind shall pass away, and a new state

of mind shall be given; the old creation shall pass away with great noise—with 'murmurings,' 'complaints,' 'weepings,' 'wailings' and 'gnashing of teeth,' a 'great noise' that is heard in the spirit; but the new mind shall retain righteousness in it, see 13th verse-'Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' Again, 7th verse-'But the heavens and the earth, which are now. by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men,' i.e., the day of ruin and death to Satan, in whom is found all principles of ungodliness that are in all people, and therefore called 'men' because they are unlike God. Now at the 'Day of Judgment' these principles are condemned, for 'Judgment shall begin at the house of God' (1 Pet. iv. 17), and 'the Lord shall judge his people,' viz. Messiah, he shall be judged first with an awful stroke, he shall bear that condemnation that shall be a complete overthrow, for 'the Lord maketh the earth empty and bare, and turneth it upside down' (Isa. xxiv. i.). This condemnation Satan must endure, for there must be, as it is called in our Bible, a 'damnation' of the 'wicked': Satan, the 'wicked one,' must go down to perdition before he can rise again (in the Divine life) to Judge the world.

¹ It may be clearly seen here how unlike God, and therefore 'ungodly,' men have been and are in nature, by the ideas they have connected with the first of Genesis, as an account of physical creation of the material globe, though some men of sense have discarded this from belief, but could find no substitute. But the Word of God has been 'covered' by the letter of it, and the old mind of man covered with mere sense and reason, which could never penetrate these mysteries; but they might judge, however, that the Great Spirit or Universal Mind concerns Itself only with minds, and His beginning and ending in the formation of Zion, 'bestrides the narrow world' (of sense) 'as the Colossus.'

This is the nature of the 'Day of Judgment,' when Satan, who is corruption, is judged by God's inflexible judgment, by which he *learns* righteousness and becomes changed, as it is written, 'This corruptible must put on incorruption; it was sown in dishonour but raised in glory.' 'The elements shall melt with fervent heat!' What can this signify but a change of mind? It means the destruction of the 'world of iniquity' that was found in Satan after he was created; and that the fervent love of God shall break out in 'the human mind,' and he shall give up 'himself' to be destroyed, according to the Scripture which saith, 'By sword and by fire will the Lord plead with all flesh; and the slain of the Lord shall be many'— Man-y (Isa. lxvi. 17), i.e., man in whom death is, and also life, but it lies concealed—and all that is earthly (the 'carnal mind' with all the works of carnality) shall be burned up with the fire of the 'Lord's jealousy'; and through this fire Satan must go, but he shall be brought through it according to the Scriptures (Zech. xiii. 9), 'I will bring the third part' (one of the Trinity) 'through the fire, and will refine them as silver is refined, and will try them as gold is tried,' etc.; thus the Lord hath spoken and thus he has done, and so Satan is punished and purged, and in him now is the 'new heaven and new earth.'

¹ As an instance of the spiritual blindness and wilful prejudice (through pride of intellect) in man, Mr Ruskin, to whom this work was sent some years back, brought out the above passage (in his 'Fors clavigera') relating to 'Man-y' and the destruction of the 'carnal mind,' for comment and ridicule, quoting it without context, or taking any account of what had preceded or followed it, so making it appear as if Zion was treating on the burning up of the world in the ordinary way of belief. Such unfairness is not uncommon among men in order to injure an opponent (notably in the political world), but the 'fashion of this world passeth away' with Satan, and the 'New Man' appears now' (I Cor. vii. 31).

Read Rev. xxi. and xxii., in these you have a complete description of the new and heavenly mind or life into which he, that was Satan, is now entered; there is no 'more curse' (though there was 'curse') because there is no more sin or rebellion, he rebels no more against God, but 'the elder' (Satan) 'serves the younger' (Christ); the beginning and the end are met together in love. And now the 'Hell' that you are afraid of is no more, nor death, nor 'the grave,' for Satan and all his host are done away, and 'there is no more sea.' Nothing remains but perfect rest and all pleasurable ideas for man, for he is brought to the 'Right hand where there are pleasures for evermore!' (Ps. xvi. 11).

And now let us show you a little more of this great mystery of the Devil saved in the Lord! I am aware it will not please some people, for if we thus prove from the Scriptures the salvation of the Devil, and that it is now 'the end' is come, what will those do who are always holding out this terrorem to us, who little thought that a day of Redemption would come for Satan? But alas! who stood in need of it so much as he did? captive exile hasteth to be delivered, and that he should not die in the pit' (where he was shut up, without any water), 'nor that his bread should fail' (Isa. li. Now come to Col. i. 18—'And he is the head of the body, the Church, who is the beginning, the first-born from the dead, that in all things he might have the preeminence. For it pleased that in him should all fulness Take notice here who 'the Church' is. It is not the head—that is distinct from the body—but Christ's body or 'flesh' is 'the Church,' the 'beginning,' the 'firstborn'; mind, not the second-born, for the 'second man' is Christ (I Cor. xv. 47). But as before shown, Satan is the first-born, and is not he the Church to whom the head is attached? and does not the 'Word' Christ dwell in his Church? Yes, for 'it pleased'—it was pleasant and quite agreeable to the recorded Word - 'that in the Church should all fulness dwell.' Now everything is come to its fulness, for all things have a fulness. There is the fulness of the earth made mention of, and also the fulness of God, and it pleased—it was God's pleasure -that Satan should come to his full, and when come to his 'perfect stature' of evil then his overthrow comes, that he might be made 'empty and bare,' that in him might dwell at last the fulness of God, as it is written in Ephes. iv. 13, 'Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ'; and the people professing to be the 'Church of Christ' must come to this 'measure' before they can, with any degree of justice, count themselves 'the Church.' Who among them is like the Son of God, that have wisdom, knowledge and understanding as it is in him? for I cannot see any. Where is the 'perfect man'? How can they be 'the Church,' who are yet 'sinners'? For it is written, 'Christ gave himself for the Church, that it might be sanctified and purified, and made a Holy Church, without spot or wrinkle or any such thing' (Ephes. v. 25 and on). Alas! where is this Church, for Christ cannot have a 'sinful' Church, for sin is a 'blemish,' and 'is a reproach to any people' (Prov. xiv. 34). Christ's Church must be like him altogether, knowing everything that Christ knows, understanding all Divine things as 'Christ' does, being 'free from sin' as Christ is free, and being wise as Christ is wise. Where, then, are the people that make up this Church, that are 'without spot,' i.e., without the Spirit of error that has always spotted the honour of God with its falsehoods, and without the 'wrinkles' of old age, i.e., the mysteries of Scriptures unexplained; these 'wrinkles' must be taken out of the way, but this is not the case with those who have called themselves 'the Church.'

Now the real 'Church' having arrived at the 'proper stature of the man,'-Christ, has 'put on Christ,' and therefore there are no wrinkles of old age in him; but the Scriptures are 'all plain to him that hath understanding and right to them that find knowledge' (Prov. viii. 9). it a professing of belief that there is a 'Christ' that makes a 'Church'? No, verily, but it is the very possession of Christ; then if Christ is in me I cannot be a 'sinner.' I am cleansed from sin, I am the 'upright man,' the 'Church,' the 'Pillar and Ground of the Truth!' For Christ is my better self, so 'the flesh' is purified from all guile, and for this express purpose Christ is come in the flesh, to destroy the works of the Devil in it; and the flesh now purified and made one with the Spirit, Christ, is the 'perfect man' in whom dwelleth 'all the fulness of the Godhead bodily.' Then let not the Church (so-called) profess to be the 'Church' any longer, for it is not, but they have imposed themselves upon the world without any foundation.1

¹ From all this wondrous analysis of the 'beginning' and the abundant inclusions connected therewith, by the 'perfect man,' it is plain how imperfect

It may be asked me then, 'If you say "the Church" is an individual, how do you account for those words, "Till we all come to the perfect stature of a man in Christ"—how do you apply those words? "all" imply a plurality, as if the Church was composed of many members?' I answer no. First take notice. that those who call themselves the Church do not profess to have arrived at this perfection, but are still Then it is evident that they are not this But the words 'till we all' express a 'new 'Church.' man,' for all are comprehended in one who has in him now the principles that are to principle the 'new generation,' but 'all' is revealed in him at the first, then out of him those that come after, are said to 'drink of that one cup and eat of that one bread.' So then, Satan converted is the Church, for he is the first redeemed, the 'beginning,' the 'first-born from the dead.' See Ephes. v. 29 and on-'No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh, and of his For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak

the knowledge of the Word has been among the worldly professors of 'Christianity,' who have never had the art of putting the Scriptures together, and comparing texts in their true import—'line on line, precept on precept'—so as to form a complete scientific whole. Thus the profession of 'Christ' is demonstrated not to be the possession of him, and these mock or self-deceived 'Christians' stand self-convicted of the greatest Imposition the world has known. But there is no cause of stumbling now, if they wish to become 'sinless' by putting off self-opinion and tradition, and stooping to drink and eat from this 'one cup' the Life provided for all by his self-sacrifice, and thus 'justify the ways of God to man.'—C. B. H. November 30, year 69.

concerning Christ and his Church.' Here is clearly shown that the Church is an individual, 'two become one flesh.' i.e., the 'beginning' and the 'end'—Christ and Satan (when purified and refined), and 'all things' are revealed in that one. Then it is the 'man Christ Jesus,' that leaves his father and his mother, as it is said in Gen. ii. 24. 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh'; and this is the explanation of it. First see I Cor. vi. 17—'But he that is joined unto the Lord is one spirit.' Now Christ is nothing else but the Light which God promised to send in the 'fulness of time.' He is the Spiritual Flame or Fire of Love, which was inaccessible to all men till God revealed it, and when God reveals that Light in a human being, then that person is by virtue of Christ the Light, the 'Light of the world,' as it is written of the disciples (which all stand in the one under the discipline of the Lord), 'Ye are the light of the world.' Well, the Church being joined to the Lord, 'they two are one flesh,' and the Church is called Christ because it or he is now 'made equal to Christ-'one spirit' with him; therefore there is no difference between Christ and the Church, only as the body to contain that Spirit of Light and Love, which gives liberty, peace and freedom; then Christ leaves his Father and Mother, because the Church leaves his father and mother, and cleaves unto his wife. Again, it is said (Luke xiv. 26), 'If any come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.' By 'father' is meant the 'Spirit that blinds,'

and by mother is signified the erroneous doctrines (the false 'Church') propagated by that Spirit; and the 'children' represent the strange and false notions adopted by man upon these principles, and altogether are a man's . life, which he must hate before he can be of one spirit with the Lord, or before he can arrive to the 'measure or stature of the fulness of Christ,' or to be as Christ; whatsoever is said of Christ is said of the Church, for the Church is Christ, and Christ is the Church, 'one flesh.'1 Then judge ye, if the Church is purified it is freed from all guile, i.e., it is made pure as Christ is pure, it has the same light and the same degree of love; and if the Church is 'sanctified' it is made holy, i.e., set apart for the express purpose of giving forth the Holy Word of God; and if it is 'without spot' it is without sin, it is no more 'spotted by the flesh' or 'oldness of the letter'; and if it is 'without a wrinkle' it signifies that the 'old man is put off with all his deeds' (the Spirit that blinds), and the 'new man' Christ, the Spirit of Light, is put on with his deeds. Thus the Church is redeemed, and the meaning of Redemption is the changing of the vile body, or, in plain words, the 'vile' nature of the De-vil, and making it like unto the glorious nature of the Lord; therefore it is said in the Song of Solomon i. 5, 6, in allusion to this change, 'I am black, but comely, O ye daughters of Jerusalem, as the tents of

¹ After all the cases about the 'teaching of Christ,' the 'examples of the Great Master,' etc., there are but few that put in practice the behests (according to the letter) when such cross their natural desires and interests; then they must come to a more practical (i.e., spiritual) solution of these 'hard sayings,' and it is to the Church of the Living God all must go to live anew.

Kedar, as the curtains of Solomon. Look not upon me because I am black, because the Sun hath looked upon me.' Now the word Kedar signifies blackness or sadness, to show that Christ or the Church was at the first filled with that Spirit of sadness, and was afflicted with it beyond any other being, and by the influence of this Spirit he fought against God, who is in his nature Love, from which flows every good. Therefore the Lord is represented as saying to him in Isa. xxi. 16, 17, 'For thus the Lord saith, Within a year, according to the years of an hireling, and all the glory of Kedar shall fall; and the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished, for the Lord God of Israel hath spoken'; signifying that this Spirit of sadness by which he rebelled against God, should be his destruction and overthrow, and when his destruction was complete and the Spirit of sadness overcome, he should then experience Redemption, and should be translated out of the 'Grave' and 'Hell' into a state of joy and peace, agreeable to the words in Isaiah's prophecy, 'Arise. shine, for thy Light is come, and the glory of the Lord is risen upon thee, for darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his Glory shall be seen upon thee.' whereas he is called to 'arise' and 'shine' it signifies plainly that he was, prior to being called, in horrible

¹ Job xli. 12, speaking of Leviathan or Behemoth, says, 'I will not conceal his "comely" proportions,' perfectly agreeing with the description of Kedar, 'I am black, but comely,' etc., and this shows that the 'black' is an acquired principle or nature, and contrary to the native disposition of the heart, which was (in Zion) of all things to do God's will, but behold, he is perverted into actual opposition by false light.

gloom and sadness, so that he shone not, for this was the decree that darkness should cover the earth, i.e., the man (the 'Church'), and gross darkness should cover the people, which means Messiah in whom all people are represented, and because Messiah has two natures or characters, viz., the Devil and the Lord; therefore after his sadness it is said of him, 'the Lord shall rise upon thee, and his Glory shall be seen upon thee.' So weeping endured while the night of darkness reigned, but joy came in the morning!

For how can God be *infinite in* mercy, if he does not thus redeem him that was called the 'wicked one'—the Devil? for God created him at first and pronounced him to be very good (Gen. i. 31), and he was the first created being; not that God made him a devil, but he fell to bring about God's purposes, that by him He might show the folly of pride (that dwelt in 'the dust'), and bring forth the *infinity* of His mercy and goodness.

And is it not allowed by all the 'learned' men that the Devil was first created a pure being? but they are at a loss to know how evil could get into him. Well, let evil come from what source it would, the Devil was once good, and he must be good again, for it is written (Rom. v. 20), 'Where sin abounded, grace did much more abound'; and I now require of the 'Divines' and 'Theologians' to produce a being in whom sin 'abounded' more than in the Devil, for the Scripture witnesseth that 'the Devil sinned from the beginning'; then I ask, Shall not the promise of God be fulfilled to him, that he shall have Grace beyond his—or the expectations of anyone, that shall infinitely exceed and transcend the utmost latitude of his transgres-

sion? and thus will God prove that there are no bounds or limits to His mercy and love, when He finds a way 'that his banished shall not be expelled from him' (2 Sam. xiv. 14). For when the Devil is redeemed, then all men are redeemed, for where is 'Hell' when he is redeemed, and where is sin? Verily, hell and sin are no more; the root is destroyed, and soon the branches must wither also, as it is written in Mal. iv., 'For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch'; i.e., plainly, as said in I John iii. 8, 'For this purpose the Son of God was manifested, that he might destroy the works of the devil'; yea, to destroy himself (the old nature) and all his works.

And how, I ask, does God manifest his infinite mercy, and at the same time 'destroy' the Devil root and branch? Verily, it is no other way than by restoring him back to his original state of purity and happiness, and conferring the Grace upon him to ascend higher, i.e., to be changed into 'Christ'!

This is the way that God does away evil, as it is written in Ezek. xvii. 24, 'And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I the Lord have spoken and have done.' Now who is this dry tree but Satan? that was dry and barren of all good, and no Divine fruit was this tree ever expected to bear, it was so very dry. But may we not now exultingly say, 'O grave, where is thy victory? O death, where is thy sting?' and

exclaim indeed, 'O the depth both of the wisdom and knowledge of God, how unsearchable are His judgments and His ways past finding out'!

Now this was the veil under which the meaning of the Scriptures was concealed, this was 'the mystery that was hidden from all generations, but now is revealed,' and that 'new and living way' is opened that is 'consecrated through the veil, that is to say, his flesh,' viz., through Satan! (see Col. i. 26, and Heb. x. 20). A new way truly, a way unheard of, unthought of by man, but a way that lay in the secret decree of the Most High! For God had in His mind, when he created the being called the Devil, that he (the 'wicked one'), though he should fall, and 'sell his birthright in Heaven,' should at the last become the Son of God! for he lost 'all things' when he fell and became a devil, but at last all things that he lost were brought back again, by his repentance and obedience. This is the 'restitution of all things,' spoken of in Acts iii. 21.

Why then, should not Satan 'inherit all things'? for he bore his curse and the curse of all men, but he was 'cursed above every living creature'; then it is plain that he paid the debt, and not only that, but he conquered himself and overcame the evil nature, becoming a new being; and to him the promise was made, viz., 'He that overcometh shall inherit all things. I will be his Father and he shall be My Son.' This mystery was strikingly

¹ The 'manipulation' of the Word of God by men professing to be 'Teachers of religion,' to suit their doctrines and dogmas, is manifestly put an end to by the Messiah, who has not to vacillate between texts and portions for ostensible accords in the *literal* reading, but possessing the whole (by fulfilment in his experience), ranges from Genesis to the Revelation, whether Hebrew or Greek MSS., given in whatsoever age or clime they may be; and produces the one end and intent of the 'One God.' Thus it is now seen how

set forth in the Scriptures, though not understood by man; see Exod. xiii. and on—'And it shall be when the Lord shall bring thee into the land of the Canaanites' (where we now are), 'as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt cause to pass over unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast, the males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the first-born of man among thy children shalt thou redeem.'

Now this word stands for the present time (like all the other Scriptures), for now it is that the Lord has brought us into the land of the 'Canaanities,' as by believing this doctrine we do 'in patience possess our souls' (Luke xxi. 19), signified by the 'land of the Canaanites'; and this is what the Lord sware unto us to do. What did the Lord, think you, want with the firstling or first-born of a beast that openeth the matrix? Why should the first-born of any beast be 'set apart' for him? Why it was ordained as a type of the end—of things to come. Every first-born of a beast that would make his entry into life, or that openeth the matrix or womb, must be redeemed with a lamb; and how is this to be done now in the 'promised land'? The ass is the Devil, and the first-born is the word of error, but

the word by 'Zechariah' and by 'John' assimilate and agree, foretelling the same event in totally different and enigmatical language, bringing into harmony apparently distinct matters. And this is one part of the 'all things' the first-born enjoys, and lost when he fell into oblivion or 'dust again,' to regain by passing through death to overcome it. In the last-quoted from Exodus, the compilers of the Bible render 'cause to pass over' as 'set apart,' being unable to see the transformation of the Devil ('that cometh of a beast') by actual change into the Lord.

the Lamb is the Word of truth, and thou shalt cause the word of error to be changed or pass over into the word of truth, or 'mortality to be swallowed up of Life'; this is the nature of 'Redemption,' it is in reality a transmigration or passing out or passing over from one body to another, changing the being from an ass to a lamb (from the Devil to the Lord); 'Behold the Lamb of God, that taketh away the sins of the world.' 'But if thou wilt not redeem him, thou shalt break his neck,' i.e., before this redemption can take place, the iron sinew of the neck-self-will-must be bent or broken, he must first experience a complete cutting off 'out of the land of the living' to fulfil the threatened 'curse,' ere the first-born of the ass can be redeemed with a lamb; in other words, the first-born is the 'son of perdition' but he passes over to the state of the 'Son of God'! And this is called the 'Lord's pass-over,' for it is the Lord that is typified in the passage, and the redeeming of an ass with a lamb shows how the Lord must pass over from one state to another, how he must be first evil, then made good.

This is the meaning of 'pass-over'; and it is very difficult to teach the truth respecting Christ, to people who have held such notions as the professing 'Christians' have for (now) 1837 years, viz., that Christ was born that time back, as a man literally, of a woman that was a virgin. But if we will consult the Scriptures and read with attention, it will be found that those views were quite erroneous; see the following words:—'When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons' (Gal. iv. 4, 5);

and to this important passage it is necessary to add (for explanation) the following from Ephes. i. 10, 'That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in the heavens, and which are on earth; even in him.' Now by joining these two together, we can very easily see for what time the passages are written, viz., for a time to come, when the 'dispensation' should differ from all foregoing. Let us consider what is a dispensation; it is power given to act contrary to the laws already established, i.e., the 'religious' laws; then in the dispensation of the fulness of time a man is visited by the Lord, and has all spiritual light and knowledge revealed in him, 'all things are gathered in one'!

Now when God's purposes were ripe for sin to be done away, then he performs this 'strange act' of his (Isa. xxviii. 21) of sending forth His Son, as the Word says, made or born of a woman, not a female in visibility as we call a woman on earth, but of a wo-man, viz., a 'man of sorrows and acquainted with grief,' that is a woe-man or womb-man according to the meaning of the Spirit that gave this Word, which the 'Christian' Commentators have read and understood and 'explained' in the common way, and thereby greatly mislead the people to imagine what never took place, viz., that Christ was literally born of a virgin woman! Then it says further, 'made under the law'; but what law, It was this—'The wo-man's seed shall bruise the head of the serpent'; meaning that the Word of Truth by the wo-man, should destroy the serpentine nature and power of man's wisdom. And further, 'to redeem them that are under the law, that we might receive the adoption of sons.' Now none are under the law (strictly speaking) but the Wo-man, and he is the only one that stood in need of Redemption; but as he stands at the head of all (the representative), then the 'free Gift comes upon all men to justification of life' (Rom. v. 18). So that in a sense we were all 'under the law,' and were all as 'servants' and 'slaves' under the bondage of error, dwelling in corruption and the idea of sin not taken away from us, as the people's confession at 'church' every Sunday testifies; this is plain proof of our being in the state of 'slaves' till now-'the fulness of time'—that God sends his Son, and it is evident that we have not hitherto received the 'adoption of sons' promised, but it is the will of God that we are to receive it, and as He has decreed to bring 'many sons unto glory,' He has now-in 'the fulness of time'-made 'the Captain of their salvation—the wo-man—perfect through sufferings' (Heb. ii. 10).

Now what a 'pass-over' it is for us, to pass from the state of servants to that of sons; for this is the way that 'the Lord' has gone, who is the 'first man' that is passed over from death to life, who was the 'chief of sinners,' i.e., the Devil, and he has passed from this state and become 'the Lord,' going through the woes and sorrows and great tribulation appointed for him, by which he came by the title Woe-man. You will not have to go through the same tribulation, this was not intended for you, but you must 'follow your leader,' for he has 'left you an example that you should follow his steps' (I Pet. ii. 21), i.e., receive the truth—denying self—that 'the Lord' is born or made of a Woe Man; for he passed over Kedron that he might be 'translated out of the kingdom of darkness into the kingdom of God's dear Son' (Col. i. 13). 'Purge out

therefore the old leaven, that ye may be a new lump, as ye are unleavened' (from the old belief). 'For even Christ our pass-over is sacrificed for us; therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness' (as the professed 'Christians' have kept it), 'but with the unleavened bread of sincerity and truth' (see I Cor. v. 7, 8).

You will notice that the first-born must die that the second-born might live; this is the meaning of the 'first-born being cut off in all the land of Egypt,' which denotes that 'man' (the 'first-born') must die the appointed death, i.e., the death of the soul, that he might be born a second time, and therefore it is said in Scripture, 'Except a man be born again, ye cannot see the Kingdom of God'; but now we see the Kingdom of God, for Christ our pass-over is sacrificed for us, he has sacrificed his sinful life that he may henceforth live without sin, and that you all may pass over into life everlasting the same way; for he that 'abides in the letter abides in death' (i.e., he will not have everlasting life); but it is those that pass over out of the letter into the spiritual understanding of the Word, it is those only that have 'everlasting life!' therefore choose now which you will have, death or life (see 2 Cor. iii. 6). 1 But you will ask, 'Who is this Woe-man or Man-

¹ A 'dispensation' is now indeed 'committed unto us' that we should depart from all the customs and traditions of errors, being empowered by this very 'law of righteousness,' which frees from 'sin' by the Son, to act contrary to all the 'religion' of the old world, and to do that which is forbidden to them (while the veil remains on their hearts, but now 'done away in Christ' (2 Cor. iii. 14), viz., call ourselves sinless and unblamable before God. And thus does the All-wise by His unspeakable 'Gift' of the 'woman,' justify our existence on the earth, the end of our being is the justification of it, for in following the steps of the Leader (who suffered) we are led out of time into Eternity, out of the letter into the Spirit.

woman that you speak of? Is he now living, is he now upon the earth?' We answer Yes, and is called 'Zion' and 'Shiloh'; he is the first man that has died the death of the soul, and rose again from that awful death into Life Eternal! It is he that has 'passed over,' he is the only man that ever went this 'narrow way,' and he was put through it by the will of God, and thereby he is acquainted with the secrets of death and of life. For he was a partaker of evil with all its horrors and dismal consequences, but is now entered into Life, enjoying (though on earth, and seemingly afflicted in body) all its blessings, its immunities, and its joys! Thus he is passed over from that state represented by the ass, into that state signified by 'the Lamb.' And this is what the Scriptures foretell should be before the Kingdom of God could come, viz., that man should live upon the earth 'free from sin,' that sin should pass away, so that the 'former things should not be remembered nor come into mind' (see Isa. lxv. 17, and Rev. xxi. 4); but this the nominal people—those that bear the name 'Christian' only—will withstand as long as they can; but we shall from time to time make the Truth so clear and plain to their view, that there shall be 'no darkness nor shadow of death, where the workers of iniquity may hide themselves' (Job xxxiv. 22).

How mistaken are men to call it the 'Kingdom of God' where there are incessant wars, fightings, broils and uproars, one persecuting the other for opinion's sake! No, it is a kingdom of confusion, and it must fall and pass away perfectly, as the LORD has said, 'The fashion of this world passeth away'; and it will give place to this 'Latter-day Dispensation' in which will be experienced the truth of

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those words, to all that believe, 'Where sin abounded, Grace shall much more abound.' Evil originated with man, and it must end with man; then 'Mark the perfect, and behold the upright; for the end of man is peace' (Ps. xxxvii. 37).

From Zion the Church of the Living God,
The Pillar and Ground of the Truth.

Written at LEEDS in the month of January, 12th year of the Christian date.

And 'present and eternal peace is for those who obey this doctrine, in the love thereof'; who see the 'perfect man' and how he is made so by participation in the perfections of Deity; and consequently become 'upright' in the new understanding and knowledge, having the right view of the Divine mind and will, no longer creeping on all fours in the 'beggarly elements' of human wisdom, or bestial reasoning on the Sacred Word. Zion sends forth this 'winder-up' to the world, on the eve of his departure from it (in visibility), and closes the emphatic declaration of Divinity at the end of his fruitful labours on earth, which from 'time to time' will shake the false 'Christendom' to its base, and no iniquity can be hid from the Light of his pen, for the 'time of the End' is come, when folly and madness yield to Peace.—C. B. H. December 8, year 69.







